AUTUMN, 1928.] [VOL. IX. No. 3.

The Christian East

CHRONICLE AND CAUSERIE.

ON June 13th, His Holiness, the Œcumenical Patriarch, celebrated the third anniversary of his election to the Patriarchate and his ascension of the Œcumenical Throne.

The divine liturgy was solemnly celebrated in the Patriarchal Church, in the presence of a vast congregation, and during the entire day His Holiness received the respectful congratulations of great numbers of his flock.

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His All-Holiness has had under consideration the pressing necessity of bringing the membership of the Holy and Sacred Synod up to its full complement, in view of the present reorganization of the internal administration of the Œcumenical Patriarchate. He therefore decided that from henceforward all the Metropolitans of Constantinople should take part in the sittings of the Synod. This decision was communicated by the patriarchal secretary on June 25th, to all the Metropolitans there; namely, those of Cyzicus, Nicæa, Chalcedon, Derkos, Brusa, Neo-Cæsarea, Principo, Sardis, Silivria, Rhodopolis, Imbros and Tenedos, Heliopolis, Theodoropolis, Irenopolis, Christopolis, Stavropolis, Myra and Laodicea. The Holy Synod of Metropolitans as thus constituted, met on July 31st, under the presidency of His All-Holiness who gave his blessing upon the beginning of its labours in a suitable address. At this session when all the above Metropolitans were present (with the exception of the Metropolitan of Imbros and Tenedos), the six last named, hitherto regarded as titulars, were inscribed by a Patriarchal and Synodal Act on the register of the Metropolitans of the Œcumenical Throne actually serving. The settlement of their place on the same and the style of each was deferred to the next session.

It appears that these proceedings of the Œcumenical Patriarch aroused resentment in certain Turkish circles, and shortly afterwards *The Times* reported a violent attack on the Patriarchate by the Turkish newspaper *Jumhuriet*, the above act of internal

administration being the ground of one of the accusations upon which the attack was based.

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The Œcumenical Patriarch has sent the following telegram to Dr. Cosmo Lang :—

Having learned with gladness of the designation of your Grace, in succession to the profoundly esteemed Archbishop, Dr. Randall Davidson, we congratulate you heartily, and hail it as securing the continuity of the relations of our Churches.

His Grace replied as follows :—

DEARLY BELOVED AND MOST REVERED BROTHER IN CHRIST,

With all my heart I thank your All-Holiness for the message which you most kindly sent me on my designation to succeed the present revered Archbishop of Canterbury when he resigns his office.

I rejoice to think of the good relations between our Churches, which have been established during his primacy. I earnestly hope that these good relations may be continued and strengthened; and I pray that the Most Holy Spirit may guide your All-Holiness in fulfilling, in the midst of many difficulties, the responsibilities of your high and ancient office in the Church of God.

I am your All-Holiness's Brother in Christ,

COSMO EBOR :
Archbishop of York,
Archbishop-Designate of Canterbury.

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During last June Dr. Kullman spent two or three weeks in this country. Dr. Kullman, who speaks English and Russian as fluently as he speaks his own language, has had a wide experience of work among Students in France, Germany and Czechoslovakia, and is closely associated with the Russian Theological Academy in Paris. His purpose in visiting England was to support the efforts of the Appeal for the Russian Clergy and Church Aid Fund to raise funds for the Paris Academy and the Russian Student Movement. Acting in close co-operation with the Appeal Committee, he spoke in public and also had private interviews with possible subscribers, and his efforts were attended with considerable success. We understand that the Appeal Committee hopes that Dr. Kullman will be able to return to London and renew his campaign this Autumn.

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A difficulty with which the Paris Academy has always had to contend is an insufficiency of books for the use of its students.

Funds have been scarce, and even if the money is available, Russian theological books are not always easy to come by, after the upheavals in Russia. Thus on the shelves of the Academy's scanty library, there is many a gap where this or that standard work ought to be found. By a circumstance curious in itself, a tempting chance has appeared of remedying this state of affairs. The American Methodist Mission in Prague has collected during recent years a Russian library of considerable extent and excellent quality. According to expert report the library consists of some 1,500 well-bound volumes in good condition. It comprises chiefly theological and philosophical works, including a large number of standard treatises on dogmatics, church history, patristics, and hagiology. Exegetical writings and works on the Old and New Testaments, the Canons, the Liturgies, and comparative theology are well represented. Especially valuable are certain important works on asceticism; and some of the books are not only essential, but rare. In short it is exactly what the Academy has been needing very badly for a long time. This library is now to be dispersed or sold as a whole, and the price is £600, which seems remarkably little. We believe about half of the money can be found. What an opportunity for some one to come forward with the other half!

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In the course of an interesting letter just received, our correspondent in Serbia writes: "The Serbian Church of the present day is still in a state of post-war consolidation. The union of the various Orthodox Churches in the former Austrian provinces with the Church of Old Serbia, which formally took place immediately after the War, is gradually being strengthened by the co-operation of the parties in the practical effort to secure the better organization of Church affairs. The task is by no means easy, there are in the situation elements inherited from the past which could not fail to give rise to difficulties. But though progress is slow, yet it is taking place and the spirit of unity is growing. The most serious outstanding problem is the relation of Church and State. We are now in a midway position between that of an established and that of a disestablished Church. But in accordance with the terms of a new projected measure for regulating ecclesiastical affairs (which should pass the Skoupshtina), the Serbian Church will be completely disestablished. In that case it will continue only for a short while to receive a subvention from the State, *i.e.*, until the Church's income is so organized and regulated, as to enable her to be financially independent. Then at last the Church will be freed from State tutelage.

But while the Serbian Church is endeavouring to settle her internal affairs, her progress is hampered by the activity of foes outside. The majority of our educated people, the so-called

intelligentsia are prominent in opposition to the Church and to religion in general. This hostility is evident in every aspect of public and private life, in Parliament, and in the schools. As a result our Churches are empty, and the position of the clergy often very unenviable. No doubt much of the blame for all this must lie on the Church herself. Another great difficulty with which the present-day Serbian Church has to cope is the aggressive attitude of sectarians such as the "Adventists." These people have got hold of many pious folk and alienated them from the Orthodox Church to which they were formerly attached.

Although the Church took action against the Adventists through the medium of the Home Office, the sect continues to increase in numbers. They are not a recognized denomination under the State constitution, but the existence of a large Adventist organization in Belgrad itself was recently disclosed. And they are numerous in other places also.

The steady success of Roman Catholic propaganda is another factor to be taken into consideration. Before the War, there was one Roman Catholic Church and one priest in Belgrad. Now in that town alone there is a Roman Catholic archbishop, with full staff of co-adjutors, etc., three Churches, more than fifty priests, a nunnery and a monastery. . . . . There is a vigorous movement of Church building in the Orthodox Church of Serbia. In Belgrad alone two are now under construction and a third is definitely projected, which will be perhaps the largest in the Balkans. The latter was indeed founded some twenty years ago, but wars and lack of money have hitherto prevented its completion. Now the matter is being taken up again, and soon work will begin upon it on the very spot where St. Sava's body was burned. It will be dedicated to St. Sava, and become the Cathedral of Belgrad. . . . . Beside the Serbian translation of Dr. Headlam's *Jesus Christ in History and Faith,* which appeared last year and made an enormous impression upon educated people in Serbia, this year our poor theological literature is enriched by a large and very interesting book (1,000 pages), by Bishop Nikolai of Okhrida. It is entitled *The Prologue of Okhrida* and contains an account of a Saint's life for every day in the year, with moral instructions upon it, and material for meditation. There is no doubt that the influence of this latest work of our saintly Bishop will be very great."

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A Synod was held last May at Kharkoff in the Ukraine under the presidency of the Metropolitan Poimen and occupied itself with various questions which are engaging the attention of the Church locally. The representative of the Œcumenical Patriarchate in Moscow having received an invitation was present

and was received with honours. The Metropolitan of Moscow was also present and the President of the Russian Synod. This local Synod dealt with the following main questions.

(1) The constitution of the Church was discussed: whether it should continue to depend on Moscow or should be set free. The question called forth lively discussions but the prevailing opinion was that it should depend on Moscow, inasmuch as the Ukraine as an autonomous Republic looks to Moscow as its centre. By this decision the ecclesiastical bond between the Ukrainian Church and the Russian Synod at Moscow is restored.

(2) The question of the marriage of bishops provoked violent discussions. The opinion of the conservatives prevailed and the rock was avoided; the question being referred to the coming Œcumenical Synod.

(3) The unsuccessful steps taken for the re-instatement of the "self-ordained" (αὐτοχειροτονήτων) bishops were communicated. These latter showed themselves unbending towards any conciliatory proposal and it was suspected that this implacability of theirs was not disinterested and unconnected with secret salaries.

(4) There was a discussion as to the basis on which the restoration of relations between the Tykhonist party and the other ecclesiastical parties in Russia could be contrived.

(5) The relations between the Ukrainian Church and the Churches in the East were examined.

(6) A proposal for a conciliatory gesture was discussed and decided upon with the Tykhonist bishop in Kharkoff, Constantine, who looked upon the step favourably and promised that at the approaching Synod of the Tykhonists in September, he would do what was necessary for the peace of the Church.

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"From an interview which the correspondent of the Finnish daily paper *Uusi Suomi* had with the head of the Orthodox Church of Finland, we conclude," says *Pantainos*, "that the Church there, in opposition to the former political status of the country tends towards an extreme nationalizing of everything. The influence of the Russian Church is deep on the language, clergy, vestments and many other features of ecclesiastical life and divine worship in the Church of Finland.

The Abp. Germanos regards as his first care the introduction of the Finnish language into the worship and the replacement of the Slavonic inscriptions on the ikons by Finnish. The change in vestments will consist in the use of narrower phelonions of softer material, instead of the wide Russian vestment of stiff material. The national colours will be used for them, that is to say, the blue and white in Finland proper, and the red and black in Karelia. The plastering on the Churches is decorated with the same colours.

But the architecture of the former will be no longer Russian, but there will be free choice of the northern or Byzantine styles. The Finns feel such an aversion to everything Russian that their priests will no longer carry the double Russian cross (with 8 corners). To avoid the scandal proceeding from the fact that immediately after the celebration of a civil marriage in the Great Lent, the bride went to live with the bridegroom without waiting for the performance of the religious marriage, the Abp. of Finland seems inclined to the economy of performing religious marriages in Lent. He also seems in favour of the introduction of organs and stringed instruments into church, which has taken place in Estonia. Side by side, however, with this modernizing and anti-Russian Church, there exists also an Orthodox minority freely practising its religion —by virtue of the State law on religious freedom—with two parishes in Bimburg and Helsingfors. This minority stands for conservative and severely archaic principles."

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The dispute over the question of the Patriarchate, which has troubled the Coptic Church during this past year, unfortunately remains unsettled. The Government has extended the duration of the locum tenency of Bishop John in the hope that a settlement may be arrived at between the contending parties. If not, it has just lately expressed its intention of endeavouring itself to bring about a settlement. Both parties—the Holy Synod and the General National Council have drawn up a series of regulations for the election of the new Patriarch, which they have respectively submitted to the Government for sanction.

Another cause of dispute between the Holy Synod and the General National Council is that of five students whom the General National Council desires to send to England to study at our theological colleges, in order that on their return they may teach theology in the Seminary. Considerable objections have been raised to this, however, mainly on the ground of differences between the Anglican and Coptic Churches and a counter proposal has been put forward to send these students instead to the Rizareion School at Athens. The Holy Synod is violently opposed to the scheme and has declared that none of these students on their return from England shall be given places as teachers or priests in the Coptic Church. A society called " The Coptic Church Defence Society," has been formed which is issuing a series of pamphlets on the subject. The first of these sets forth in parallel columns the doctrinal differences between the Anglican and Coptic Churches. The General National Council, however, persists in endeavouring to carry out its plans and has appointed a Committee to draw up regulations for these students, stating the qualifications required.

The matter remains unsettled, but the bishops are in favour of inviting theological lecturers from abroad to Cairo.

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The Living Church announces that the new church at Los Angeles, of the Empire Congregation of the Russian Orthodox Church, was consecrated by the Most Revd. the Metropolitan Platon of New York City, on Sunday, July 22nd. He was assisted by Bishop Alexis of San Francisco, the Revd. Michael Lototsky, rector of the church, and other clergy of the Russian and Serbian Orthodox Churches.

Throughout the elaborate five-hour service of consecration, the Rt. Revd. W. Bertrand Stevens, D.D., Bishop of Los Angeles, occupied a place of honour within the ikonostas with Bishop Alexis.

In the afternoon a complimentary dinner was tendered the venerable Metropolitan in St. Paul's Cathedral House. That evening the Russian choir sang in the cathedral by invitation of the Dean, the Very Revd. Harry Beal, and the Metropolitan Platon gave an address.

For the past five years the Empire congregation has held its services in the chapel of the neighbourhood settlement, by Bishop Stevens' invitation. Partly due to the moving picture industry, there are many Russians in and around this city. The president of the congregation is art director of the Metro-Goldwyn-Meyer studio.

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AN ANCIENT CHURCH, AND A NEW VENTURE OF FAITH IN IT.

By Mother Edith, O.M.S.E.

CUT off from the rest of India by a mountain range six to seven thousand feet high, lies the long narrow strip of coast-land called Malabar. It is a land of great natural beauty, with high blue mountains to the east, while on the west the sea runs inland in a chain of lagoons fringed with thick groves of coco-palms, and it is crossed by several large rivers sweeping swiftly from the mountains to the sea. The southern part down to Cape Comorin is the state of Travancore, and the northern part is Cochin, each ruled by a Maharajah of its own, under British protection.

This beautiful but secluded land is the home of the earliest

Christian Church in India, the ancient Syrian Church of Malabar, founded according to local Christian tradition (and modern research is tending to confirm its very ancient origin) by the Apostle St. Thomas himself, who after his mission to King Gondophoros in northern India, is said to have visited Malabar and made converts among the Brahmins there, before passing over to the Coromandel coast to meet his death by martyrdom at Mylapore, near Madras. Tradition also tells of an influx of several hundred Christians from Syria under Thomas of Cana in 345 A.D., and of another colonist party of Syrian Christians who settled about 825 A.D. at Quilon, one of the chief trading ports; just as two colonies of Jews from Syria settled in early times in the port of Cochin. Our English King Alfred sent an embassy with gifts to the Christians of St. Thomas in Malabar, and one of the documents belonging to the embassy is preserved in the Record Office in London.

The heathen rulers of the land in early times granted various privileges to their Christian subjects, giving them the place they still hold among the aristocracy as next after Brahmins; but at other times they oppressed them, and made very stringent laws which are still in force to prevent Brahmins from becoming Christians; a Brahmin who does so loses not only all his property, but the guardianship of his own children. Yet still this little Christian community, far from Christian neighbours and support, continued to exist in India for more than a thousand years. Then in the sixteenth century, during the time of the Portuguese domination on the west coast, all the Syrian Christians, except a few who fled to the mountains, were compelled by the Portuguese to acknowledge the supremacy of the Pope, and conform in their worship to the ritual prescribed by Rome; their own original Syriac liturgies and books being taken from them, and as far as possible destroyed. But after 80 years of Portuguese dominion the Dutch gained possession of the trading-ports of Malabar, and the Portuguese were driven back northwards to their possessions at Goa; and that district has ever since been the great Indian stronghold of Roman Catholicism, and was the last place in the world where Christians were burned for heresy, the Inquisition only coming to an end there in 1818.

During the Dutch supremacy in the 17th century the fugitive Syrians came back, and such of their ancient liturgical and other books as had survived were brought out from their hiding-places, and many of the Syrians who had conformed to Rome under compulsion returned to their ancient faith and manner of worship, re-establishing connexion with their spiritual kinsfolk at Antioch and Edessa, although a still larger number remained in their new communion with the Church of Rome.

Thus the primitive Syrian Church of Malabar was reduced to being only a poor remnant of its former self, deprived of half its members, of most of its books and places of education and churches, and of almost all its resources, and unable to obtain real help from the Church at Antioch, itself then suffering under Moslem oppression. The marvellous thing is that it survived at all. How poor and oppressed yet faithful it was at the beginning of the last century we learn from the letters of the Oriental scholar, Dr. Claudius Buchanan, who in 1817 visited it from Calcutta, and brought news of its condition to Bishop Heber, who was greatly interested. And then returning to England (taking with him to Cambridge various Syriac manuscripts, and some very ancient charters inscribed on copper plates) Dr. Buchanan pleaded for help, especially educational help, to be sent to these isolated yet steadfast Christians of the east.

For nearly another century Malabar remained an isolated and almost unknown part of India, communication being cut off on the landward side by its high range of mountains, and seaward by the silting up of its harbours. But the last few decades have seen a great change; the capitals, first of Cochin and then of Travancore, have become accessible by rail from other parts of India; and right down the country the Maharajah's highway, with its splendid new bridges over the swift river, carries a constant stream of motor traffic from one end to the other of this land, where the former mode of transit was chiefly by slowly-punted boats down the peaceful lagoons.

Meanwhile within the country itself another great change had been going slowly forward during the last century of its isolation. In response to Dr. Buchanan's appeal to England, the C.M.S. sent out Missionaries to Malabar, by whom his hopes of raising the standard of education among the Syrian Christians have been amply fulfilled; although the type of mission-of-help to the ancient Church which he had in mind was perhaps too far in advance of the ideas of the day for its achievement to be possible at that time. Thanks, therefore, mainly to the influence of the schools started in the eighteen-twenties by the C.M.S. the Syrian Christians of Malabar are to-day a well-educated community (they were by inheritance an upper-class and intelligent one), and many of the high posts in the state are now filled by Christians; while the education thus started has gradually spread through the whole country, till the state of Travancore (which, needing no army, can devote 1/5th of its revenue to education and hospitals), has now the highest average of literacy for both men and women of any part of India; and Syrian Christians who go out from their country to study at other universities take high places in the honours lists. A Syrian Christian lady, who was one of the most brilliant students at the

London School of Medicine for Women, is now State-physician in Travancore, with a seat on the Legislative Council (the first woman in India to have this), and is in charge of a splendidly-run State Hospital for women; while another Syrian Christian, an ex-fellow of Balliol, is used by the Government of India as an adviser on financial matters.

Contact with the outer world is now freely open to Malabar; the land is full of eager young students; and since high-school and college education is carried on there in English, all that can be read in English is theirs to lay hold of and discuss; and every year great conferences are held, attended by thousands of students, and addressed by people from all parts of India, and sometimes from America, and new influences of all kinds are being brought to bear upon them.

Syrian Christians form 1/7th of the total population of Travancore and Cochin, and number about 770,000; of these 403,000 (more than half) are Romo-Syrians, and 250,000 are Syrians in the direct line of spiritual descent from the earliest Christians of Malabar, who call themselves the 'Orthodox,' but are popularly known as the 'Jacobite' Syrians, both rather misleading names from a historical point of view. Another large body of 110,000 are Mar Thomites, a semi-Protestant, progressive sect, who separated themselves from the main body in 1889; there is also a small body of Syro-Chaldeans in Cochin state, and several smaller sects. A certain number of Syrians have joined the Anglican Communion through the C.M.S., but the greater number of the adherents of the C.M.S. are not Syrians but converts gained from heathendom.

The above short statement shows what deep cleavages exist within the Syrian community, but it is not of this sad side of things, but rather of a venture of faith in the "Orthodox" branch of the Syrian Church that I have been asked especially to write, in the hope of gaining the sympathy and prayers of many of the faithful for the first community of Sisters in this ancient Church.

In the Malabar Syrian Church, as in the Greek Church, the parish priests are married, but all the bishops are monks. There are, however, no monasteries, for they are monks of the Order of St. Anthony of the Desert, each living alone, as in the earliest days. The bishops have no possessions, but at each church and seminary a room, as simply furnished as the prophet's chamber, is provided for the bishop to occupy while he is there, and this room generally communicates with a gallery at the west end of the Church, which serves the bishop as an oratory; wherever the bishop is, the faithful of that place provide him with food during his stay, and they convey him by boat or palanquin to the next place he is visiting.

The liturgy in use is the East Syrian form of the liturgy of St. James, and it is said mostly in Syriac; so all priests before their

ordination study Syriac in the seminaries, and bishops are required to have attained a yet higher degree of scholarship in Syriac, which is the ecclesiastical language; all the entries, for instance, that they make at the end of their "Pontificals" recording the use of the services in it for making a monk, or consecrating a church or a bishop, must be made in Syriac. Their Pontifical descends from that of St. James of Edessa; and, besides the Order for making a monk, it has also one for making a nun, which until lately had not been used for 400 years, since the time of the Portuguese ascendancy.

The Romo-Syrians of Malabar, however, have about fifty convents of Indian Sisters as well as seventeen monasteries, all connected with western Religious Orders, and a desire for religious life *in community* has been growing among the "Orthodox," both in men and women, and has already reached it first expression in the foundation of the order of the "Imitation of Christ," under the guidance and inspiration of Fr. Gevergese (George), who has lately been consecrated as the first missionary bishop of the Syrian Church with the name of Mar Ivanios. Mar Ivanios (who besides being a Syriac scholar took the M.A. degree with honours at Madras University), has gathered round him at Bethany for the past sixteen years a keen band of young men, of whom 20, after long probation, have been admitted to the Brotherhood, 6 of them having been also ordained as priests and 5 as deacons. Their aim is to follow our Blessed Lord in His two-fold life of much prayer and of active work for the coming of the Kingdom; and their work, especially among the outcasts, is already bearing fruit.

But besides the men who gathered round Fr. Gevergese to devote themselves with him to the religious life, there were those among their sisters and cousins who were feeling drawn by the same call from our Lord to the life of absolute dedication. What could be done for them? Fr. Gevergese turned for help to the Oxford Mission to Calcutta, with whom he was already in touch through the O.M. Brothers' coming yearly to speak at the Students' Conferences in Travancore.

Far away in East Bengal a little group of Indian women in connexion with the Oxford Mission were trying to prepare for the Religious Life, and he asked that a few Syrian girls might come there too, to study and pray and wait for guidance. The first to take the long six days' journey to Barisal were three young girls aged 11 to 16, who came in the summer of 1916; they were followed by several others, among whom was a rather older but still young widow, who under the guidance of her uncle, a hermit-monk, had been living for some years a life given to prayer and good works. Fr. Gevergese arranged that whenever possible a Syrian priest and deacon should be at Barisal, so that they might not be cut off from

the ministrations of their own Church, and three other Syrian girls, who were studying in Calcutta for the B.A. degree, came to spend Christmas with them, one of whom has since joined their Sisterhood. After a time the child who came at 11 years old was sent back to finish her high-school course, but she too returned afterwards to the community. The Bengal women found the arrival of these Christian girls from another part of India deeply interesting. Here were women not western but Indian, whose families had been Christians for centuries, so that they had grown up in Christian homes, and had generations of Christian tradition and training behind them; while they in Eastern Bengal were either themselves converts or children of converts, and had all lived surrounded by a wholly heathen atmosphere. One of them expressed the difference they felt by saying, "We can't be good even when we try; while they don't know how to be bad even if they wanted to be."

The Christian home-life in Travancore is often very beautiful; the women, who are held in honour and educated, have charming manners, and are very gentle and affectionate. A noticeable feature of Syrian home-life is that every household comes together three times a day for prayer and worship led by the father of the family; even among the poorest the father of the family gathers the children together for these prayers before going out to his daily work, however early he has to start. And the Syrian girls who desired to be Sisters seemed to have great natural aptitude and gifts for the prayer side of their life. The great public corporate religious service of the Syrian Church is the celebration of the Holy Liturgy, which they call 'Qurbana,' the Gift, every Sunday and on the twelve great festal days of the year; all are present at this and take their part in the singing and prayers, but very few make their Communion frequently, except some specially pious persons. Beyond this there are very few services in the Churches except during Holy Week, and sermons are only preached occasionally, generally by a bishop; so that, although trained in offering worship both public and private, the 'Orthodox' Syrian Christians have very little public instruction in their faith, or in the Holy Scriptures. Another difficulty in the way of Bible-study has been that the printed scriptures are translated into such difficult language that people say they can understand them much better when they know enough English to read them in our version than they ever could in their own vernacular. So a good deal of the time of the Syrian candidates at Barisal was spent in the study of the Holy Scriptures, and in learning how to give religious instruction to children, as this was likely to be an important part of their future work.

When the Brotherhood of the Imitation was well established in its community life and work, and the women candidates had spent

over four years in preparation at Barisal, his Grace the Metran Dionysios, with the consent of the other bishops, allowed them to come and make an experimental beginning of community life at Tiruvalla in Travancore, under the charge of an Oxford Mission Sister; but it was another five years before any of them were actually Clothed and consecrated as Religious, for the bishops felt that each step onward must be most carefully prepared for. But several of the candidates were by this time admitted to "discipleship in Holy Religion," which corresponds to the western noviciate, although the Religious Habit is not given until Profession.

At Tiruvalla the house and chapel of the Novices adjoined the grounds of the Syrian Church High School for girls of the "Orthodox" community, so they gave religious intsruction to the girls in the High-school, and in a vernacular school close by, besides having Sunday-school classes in connexion with the Parish Church; and later on they started a very interesting and successful day-school for children of the outcastes, who are in Travancore some of the most down-trodden and degraded people in the world.

Then in 1925, on September 21st, which in the Eastern Churches is the Festival of our Lady's Nativity, the first three Syrian Sisters were 'Clothed' at Tiruvalla. A description of the service may be found in the Oxford Mission Quarterly paper for January, 1926; it took place in the Qurbana, and began at dawn, lasting for four hours. For one year more an Oxford Mission Sister stayed to see the Sisters well started in their new life, and then in September, 1926, another Sister was professed, and the eldest of them, the widow-lady, became their first Superior, and the little community of four professed Sisters and six 'disciples' or novices, began its own independent life.

The Sisterhood has as yet no formal Constitution, but has a simple rule of daily life approved by the bishops, and a 'Guide' as to the principles and practices of the Religious Life compiled from the teaching of St. Basil.

After a year the Oxford Mission Sister who had trained the Syrian Sisters went back to pay them a visit; she writes, "There is a most beautiful feeling of peace and joy and prayer, and everyone looks well and very happy. The Sisters are evidently succeeding almost better than we could have hoped in making their community a happy and united family, and a home of love. They seem to be just the best material for making Sisters, for they are naturally religious-minded, affectionate and teachable, cheerful, and calm, though they may not have the originality of English women."

THE INFLUENCE OF THE CHURCH ON RUSSIAN CULTURE.[1]

IT is very natural to associate the ideas of Religion and Culture. They are correlated ideas, like those of Culture and Nationality. Cultures are individual, *i.e.*, national and denominational. And that is intelligible, for the creator of culture is the soul of man, and the soul is moulded by the potent influence of religion. The culture of Thibet is Buddhist, that of the new Persia is Mohammedan, that of the United States of America is Protestant: and Russian culture is Orthodox culture. Professor N. Miliukov, in that gifted product of his earlier years, *Outlines of the History of Russian Culture*, has with good reason devoted more than half of the second volume to the Church.

THE ORIGIN OF RUSSIAN CULTURE.

Formed as it is by the operation of many other factors, geographical, climatic, ethnographical, etc., from the religious point of view Russian culture, as one of the East-European cultures was born at the moment that St. Vladimir, after long reflection and the conflict of competing influences, chose the Byzantine baptismal rite and resolutely imposed it upon the whole Russian people. That was the decisive moment, providential for the whole of our history. According to the mystical teaching of the Church, baptism is an "indelible impress," and in fact, while the soul of the Russian people was christened, as it were, accidentally, from above and by imperial decree, it did become, historically, imprinted with Orthodoxy. In this way the Prince ("The Little Bright Sun") formed the collective historical soul of the people and became the true father and creator of our culture. Some of our fathers and forefathers, impressed by the cultural achievements of the West, doubted the positive significance of St. Vladimir's action, and with the paradoxical boldness of Chaadæv regarded it as our unlucky fate. In opposition to them we are not disturbed by any inner tragedies of our culture, but on the contrary seeing in them the sign of a great vocation (*per aspera ad astra*) we acknowledge the Eastern baptism of St. Vladimir not as a curse but as a blessing in our history. We see in the fact that in contrast to other nations we have no special reverence, either culturally or even ecclesiastically, for the man who brought us to baptism, a sign of the immaturity of our national self-consciousness.

Russia was not severed from the Eastern type of Christianity by the blow of the Mongol invasion, a time when Princes of Galicia

[1] The substance of a speech delivered at the Sorbonne by A. Kartashev and reported in *Poot*. Translated by L. Patterson, D.D.

coquetted with the West. She did not follow her leader Constantinople in the 15th century into union with Rome. In 1441 the Grand Prince of Moscow, Vasili IV., expressing the general opinion of his country, arrested and expelled the Greek Metropolitan Isidore who was trying to bring about this union. This rejection of the Florentine union by Muscovite Russia has been truly characterized by our historian Soloviev. "It is one of those great decisions which for many centuries to come determine the destiny of peoples . . . Loyalty to ancient piety proclaimed by the Grand Prince Vasili preserved the independence of North-East Russia in 1612, it made impossible the accession to the Muscovite throne of the Polish Crown Prince, it led to the struggle for the Faith in the Polish dominions, it brought about the union of Little and Great Russia, it occasioned the fall of Poland, the might of Russia and the connection of the latter with the Balkan peoples who were of the same faith." The thought of the historian runs on purely political lines, but parallel with that and on lines of cultural interest we must note the moment of the refusal of union as introducing a complete epoch. The inner separation of the Russian world from the West (under the influence of the dream of Moscow as the Third Rome), firmly established the East-European character of Russian culture, which was not guarded either outwardly or still less inwardly by the great westernizing reform of Peter the Great. This was, so to speak, the "ontological" influence of the Church on Russian culture.

THE CHURCH AND THE IMPERIAL GOVERNMENT.

Another well-known activity of the Russian Church is related not to the very core of culture, but to one of its important constituents. We think of the church as educating, on the basis of Byzantine teaching about the Orthodox Empire, the Russian imperial power in the spirit of theocratic autocracy. That power was afterwards profoundly changed by Peter the Great and transformed from that time into secular absolutism. The process of this ecclesiastical education of the imperial power has been excellently expounded in a work of the late academician Dyakonov *The Power of the Muscovite Emperors*. It must be admitted that our supreme rulers were powerful agents of culture for their subjects. In a primitive agricultural country where only the Church is literate, our emperors actuated by motives of imperial defence or prestige, established with the help of foreign exponents a high technique, a lofty art, and the requisite science. Culture was imposed from above. But thanks to this aristocratic method of culture Russia produced the "effect," of Lomonosov, Pushkin, Dostoyevsky, Tolstoi, *i.e.*, a culture not only on a European level, but universal. This universal level of culture once attained became the hoped-for

support for further efforts. The imperial, legal, and social aspects of the life of ancient Russia revealed the influence of the examples and ideas of the Byzantine Church. Kliuchevsky has given a brilliant analysis of this material in its application to the pre-Mongolian period. He shows how our law (criminal, civil, contract, marriage, etc.), was transformed according to Canon Law. Woman's position was raised, slavery diminished, usury checked, and so on. Kliuchevsky's analysis is applied to the whole Old-Russian period, to the Law Book of Ivan III. and Ivan IV. and even to the Code of Alexis. It is true that to this sphere of Byzantine influence there is another side, for example, the introduction among us of penal severity. Everyone knows how the Bishops persuaded the "kindly prince" Vladimir to introduce the death penalty for criminals.

THE CHURCH AND POLITICAL ECONOMY.

The *rôle* of the Church is vast in the domain of material culture, in the spheres of political economy and imperial colonization. The churches and especially the monasteries played a gigantic part in the economic development of Russian lands on an equal footing with all the working and peasant classes. They colonized forests, dales and fens, they ploughed up virgin soil, they established business and commerce. In the 16th century one third of the imperial territory belonged to the churches and monasteries, with rights of judging and hiring the population settled on it, of collecting taxes and furnishing recruits. This was a sharing of the work of government with the central authority. The specific thing that the Church did in this connection lay, however, not in the sphere of economy or government, but consisted in the Christianization and "Russifying" of aliens who stood on a lower level of culture in comparison with Christian Russia.

THE CHURCH AND EDUCATION.

But the most specific, direct, and at the same time universal influence of the Church is concerned of course with education, *i.e.*, with the very soul of culture. This is for Russia a fact which it has in common not only with all the mediæval West, but with many Eastern countries. Faith and worship demanded a minimum of literacy, book-learning and skill. Schools, books and science were for centuries the exclusive property of the Church. All literary and intellectual creation was either directly the work of the Church or permeated by its spirit. The world of the other arts accessible to ancient Russia was naturally almost entirely a religious world. Architecture, painting and music were embodied in purely ecclesiastical monuments. The height of achievement in that sphere is seen in our Old-Russian Ikon, a masterpiece of enchanting un-

earthly beauty. The educative results of these civilizing and spiritualizing influences of the Church are shown in the Orthodox Russian soul. It has subsisted upon the principal elements of Orthodoxy, asceticism, humility, compassionate brotherly love, and eschatological dreaming of the righteous City of God radiant with the beauty of wisdom.

THE REFORMS OF PETER THE GREAT.

That timid soul of Orthodox Russia was scared by the ominous union of Russia with the West in 1591 at Brest Litovsk (a fatal town in Russian history!), by the threat of Latinism in the troublous times and the rolling wave of Latin-Polish culture in the reign of the Tsar Alexis. She plunged into the Dissent of Old-Ritualism, fled to the forests and hiding places, and was there confirmed in her impression of an utterly strange and painful element in the reform of Peter and the new European Enlightenment. The childlike simple instinct of this soul was not deceived. With Peter there entered into Russia and reigned over it a completely different enlightenment which sprang from a different root and had a different foundation. Then (under the old system) the aim had been heaven, now it was earth: then the lawgiver had been God, now, the autonomous man with his scientific intellect; then the criterion of conduct had been the mystical principle of sin, now, though refined, it was in the last resort the utilitarian morality of social life. Peter grafted on to Russia the great experiences of the Renaissance and of Humanism, and it was a brilliant success. Within fifty years we had the Russian Academy of Sciences in the person of Lomonosov, and within a hundred years—Pushkin.

Pushkin, as the enchanted twin, the double star, was directed in all his being towards Peter. He showed his mystical affinity with the promethean, human—solely human—genius of Peter. Pushkin was the greatest of the birds of Peter's eyrie. Peter dreamed of giving to Russia a European *intelligentsia*, and he gave it in the person of Pushkin. In Pushkin there came to completion all the achievements of the Renaissance and the age of Enlightenment. He became the irrepressible demonstrator of the European nature and vocation of the Russian genius. In Pushkin not only was the Russian language fixed as an instrument of world culture, but also the very spirit of European secularization was incarnate.

REACTION FROM PUSHKIN.

Already among the contemporaries of Pushkin, Lermontov and Gogol, different and jarring notes were heard. The further we go, the more we hear these discords in all the cultural experiences of the Russian intellectual class. There is, of course, a Pushkin line of descent in literature. We can trace it distinctly through

Turgeniev and Chekov to Kuprin and Bunin. But the conflict of Gogol and Byelinsky revealed a series of moral dramas and passionate strife in the soul of the Russian *intelligentsia* and its creative leaders. In various degrees and different environments the spiritual depths of Russian culture were all the while disturbed by tragic, " accursed " (as they called them), questionings. From the sphere of pure thought where they were embodied in Tolstoi and Dostoyevsky, they spread tempestuously over the realms of public life and political idealism. Tragedy, stark tragedy seized upon the Russian intellectual soul. There was not a word of the classic serenity of Pushkin. At first the rationalistic publicists were at daggers drawn with it, and afterwards the moralizing democracy, yes, even the vulgar herd. The imperial repose of Pushkin's culture called forth fanatical enmity in whole generations of souls who were thirsting for unlimited social truth, longing for catastrophes and revolutions, and believing in the birth-throes of a completely new life on earth bringing consolation to all the degraded and despised. They strove for that heroically, practising asceticism inwardly and even outwardly, and sacrificing their personal happiness for the benefit of the weaker brethren. All these were essential features of the Russian national soul brought up in Old-Russian Orthodoxy. Here was her asceticism, humility, compassionate love, and search for a City not of this world. The Russian soul, Orthodox for a thousand years, impressed with its tragically mystical, almost apocalyptic tone all new Russian culture, by which it attracts to itself subconsciously, the attention of the whole world.

Losing her fiery elements in the face of the reform of Peter, the somewhat weakened Russian Orthodox soul gave way to the superior system of the new Enlightenment. Outwardly she could not but evolve under the influence of the Enlightenment. The Orthodoxy of the new Latin-scholastic school, of new churches and paintings in the baroque and renaissance style, of new operatic music, was a secular imperial Orthodoxy, alarmed by scientific Protestant problems, and modernized by the puzzles of the Inner Mission. There was the result of that evolution. At the same time Orthodoxy, not taken captive in the depths of her being by the historical and cultural movement, remained of course crystallized and immovable and did not adopt the new style. The types of Russian saints, those exact reflections of Orthodoxy, even in the 18th and 19th centuries were in nothing essential distinguishable from the heroes of the Kiev asceticism of the 11th century. St. Seraphim and Pushkin were contemporaries, but they did not know or need one another. They were inhabitants, so to speak, of different planets.

But the notable destinies of the Orthodox Russian soul in the last

centuries of Russian Europeanism relate to a specially religious sphere. The secular Orthodox soul having as it were lived through the silence and perplexity of the 18th century, the century of its tutelage, and received a certificate of its maturity began to make itself felt even on the surface of cultural creativeness. The alien mysticism of the end of the 18th and beginning of the 19th centuries was only a preparatory school. In the forties secular Orthodox creativeness begins to make its appearance. Khomiakov theologizes genially and Gogol burns from the volcanic depths of his Orthodox soul. Pushkin, paganly charming in the magic of his perfection, put an end to all possibilities for Orthodox mysticism, and almost frightened Orthodox souls with imminent suffocation. But they rebelled again and emerged from the depths crying *de profundis*. Dostoyevsky in his youth hated Byelinsky for his anti-Orthodoxy, but bowed down before Pushkin. Why? Because Dostoyevsky was an Orthodox believer, not of the simple style, but of the new style, a Christian *couleur de rose* in the malicious description of K. Leontiev. Dostoyevsky with prophetic boldness united in his consciousness the human truth of culture and the divine truth of Christianity. He acknowledged Pushkin, for Pushkin was non-orthodox, but not anti-orthodox. Dostoyevsky who raised the Russian creative synthesis to an unusual height, and combined the Orthodox foundations of his soul with lofty and genuine values of European culture, possessed the power of rapturously rejoicing in and adoring Pushkin, who provided living material for the synthesis which was sought. Without him it would have been impossible for anyone to apply the Orthodox elements which Dostoyevsky carries in his soul for secular not denominational ends. Tolstoi did not solve this problem of synthesis. He sacrificed culture, and Pushkin with it. He was eaten up by the acid of asceticism and compassion, without the necessary humility and mystical " apocalypse " in the Orthodox sense. The creativeness of Tolstoi was produced by the inner convulsion of the Orthodox element in his soul, only it was complicated by his own Russian type of rationalism.

Vladimir Soloviev, a synthetic and modernized Christian, found no spiritual harmony with Pushkin, because he redirected the contemporary generation of cultured workers who were consciously and deliberately labouring for a synthesis of Orthodoxy and modernity. To the theological mind of Soloviev the pagan roots of the drama of Pushkin were already all too evident. A return to this was completely barred for the followers of Soloviev.

ORTHODOXY AND CULTURE IN THE FUTURE.

The specially Orthodox tendency in Russian culture, compared with other tendencies, maintained itself with power and ability up

to the Revolution, it has now its continuation and adherents, so that the question of its destiny in the new liberated Russia is opportune.

Will Russian culture be religious in the sense of Gogol, Tolstoi, Dostoyevsky, Vl. Soloviev, the Trubetskoys, Leontiev, Rosonov, Merezhkovsky, Berdyaev, Novgorodtsev? Can there be any doubt that it will? But this is not to say that the country of Russia will be converted into a compulsory, police-guarded Orthodox monastery. Some of our young nationalists, ignorant of science and the experience of the past, talk nonsense about denominational autocracy. This is a nightmare, fortunately quite impossible in the atmosphere of contemporary life, and frankly, from the Christian point of view, a mockery of sacred things. There will simply be free competition in the arena of cultural creativeness among Orthodox, non-Orthodox, and non-religious groups. Allow me personally, as an Orthodox believer, to express in conclusion, the hope that we shall be victorious in this competition. What grounds are there for such hope? They are there already. When the filament of ascetic Orthodox idealism, like a sort of negative electricity, was led from the 17th through the 18th to the middle or end of the 19th century, and united with the filament of positive electricity coming from Europe through Peter and Pushkin—you yourselves know what a blaze of light and splendour there was!

THE PAPAL ENCYCLICAL AND THE LAUSANNE CONFERENCE.

By Prof. S. Bulgakov.

DURING the summer of 1927, a Conference met at Lausanne and discussed questions of Faith and Order. This Conference would appear to be the most striking and vigorous expression which has hitherto occurred of that inclination towards unity which has been displayed by the whole Christian world in recent years and in a particularly active form since the War.[1]

It was a solemn manifestation, not yet indeed of unity, but in any case of inclination towards unity, and an inclination which existed throughout the whole of Christendom. Its direct *dogmatic* results—in the sense of abolishing divergencies—were not of essential importance; these divergencies were simply stated, and no attempt made to arrive at agreement upon them. But the positive *religious* result was considerable. It was felt once more and with a new strength of conviction that the Christian world,

[1] Bell: *Documents on Christian Unity*, 1920-4. London 1924.

as an entire whole believes in the Lord Jesus Christ and loves Him, that it finds its Spiritual nourishment in the Holy Gospel and the Word of God, thanks to the Holy Spirit who lives in that Word and "*bloweth where it listeth*" without any man knowing "*Whence it cometh or whither it goeth.*"

That is the good and lasting "panchristianity" of the Conference—to adopt the cruel phraseology of the papal encyclical *Mortalium animos,* which warns Roman Catholics against participating in this movement. For, for all Christians, Christ is truly One. He is the alpha and omega, the beginning and the end, and the fundamental significance of this fact cannot be concealed by any division; not even by the Roman Catholic "panpapalism" which in the Encyclical is plainly set over against the "panchristianity."

Certainly, in the conscience of the Church there is no place at all for any distinction between truths of the faith as *fundamentalia* or *non-fundamentalia,* for all alike are truths and equally essential. Nevertheless, a difference exists in the degree of manifestation of these truths (*dogmata explicita* and *implicita*) and also in the relation they bear to one another at the outset. The seed from which all Christian dogma springs, slowly and little by little, by a historic process which is not without its waverings and deviations, this seed is in a word the confession of the Apostle Peter on the road to Cæsarea Philippi: "*Thou art the Christ; the Son of the living God*" (St. Matthew xvi, 16.). That faith is the foundation stone of the Church and it is precisely that which was preached by the Apostles. *Without* that faith, there is no Christianity, and it includes within itself already the possibility of accepting *all* the dogmas. These latter, once brought to light, are all seen to be equally essential.

But up to that moment it is possible that they were absent from the consciousness of the Church, just as to-day they are lacking (as the result of error or narrowness), in many Protestant communities. That primitive Christian simplicity which pious Protestants seek after, is precisely the *initial* state of dogmatic faith. It would be wrong, certainly, to manifest the faith in this initial stage, but none the less the first foundations must not be depreciated. And at Lausanne there was something of that primitive Christian enlightenment in the quickened feeling that all Christians believe in and love and adore Jesus Christ, the Lord of Heaven and Earth, and that one single Gospel of the Kingdom embraces them all.

It was expressed formally in the acceptance with unity of heart and voice of the first Report, the Mission of the Church in the World—the Gospel. It sometimes happens in the Spiritual life, that one has a quickened experience, not only of new truth, but

of truths already known, but which in practice had been forgotten and so had lost touch with life. It was in that way that the Lausanne Conference also on its part was aware of a quickened collective experience of faith in Christ, and the enlightenment and blessing which comes from nearness to Him. "*Did not our heart burn within us while He talked with us by the way?*" (St. Luke xxiv, 32). Men who were strangers to each other, remote from one another, of different races and languages, were, *by that experience* brought near to one another; something *was achieved;* and those who took part in that Spiritual *event,* preserve a memory of it which lays a responsibility upon them. Nor must we under-estimate the psychological and religious importance of personal contact and bonds of friendship which were formed among representatives of different denominations hitherto more accustomed to accusing and condemning each other than to listening with a view to understanding one another. Here is what Cardinal Mercier wrote to his clergy on this subject in connection with the Malines Conversation: "Men are made to love one another. Not rarely does it happen that the hearts of strangers, who from a distance believed themselves enemies, on understanding each other experience an intimate delight which they would not have suspected. It is perhaps the first time for four hundred years, said one of them, that studious men, Protestants and Roman Catholics, have been able to converse with entire frankness for hours and hours on the very grave subjects which separate them intellectually, without the cordiality of their relations being for an instant impaired or their confidence in the future disconcerted. Assuredly the drawing together of hearts is not unity in faith, but it makes for it."[1] "Why these conversations?" asks Cardinal Mercier, and he gives this answer: "First of all because I have no right to avoid an opportunity offered me of performing an act of brotherly love and Christian hospitality."[2]

To set over against these declarations the *prohibition* of taking part in meetings (*conventus*) with non-Catholics which the Encyclical lays upon Roman Catholics, is an adequate measure of the divergence between these two lines of action. The present declaration *apostolicæ sedis* was particularly unexpected from the lips of a Pope who envisaged the unity of the Christian world (in the Roman sense), as the task of his pontificate. The gist of the Encyclical is this: Roman Catholics are forbidden to meet non-Catholics in the field of dogma; unless the non-Catholics,

[1] Bell: *loc. cit.* 354-5. Later on Cardinal Mercier refers as an example to the Encyclical *Ecclesiam Dei* of Pope Pius XI., in which the Pope exhorts Latins and Easterns to mutual understanding and the laying aside of prejudices.

[2] *Loc. cit.* 357. Later on the Cardinal refers to Pope Leo XIII.'s letter *Amantissimæ Voluntatis* (*ad Anglos*), April 14th, 1895, where the following passage occurs: "*In rebus enim magnis atque in arduis si modo sint sincero et bono animo susceptæ, adest homini Deus.*"

repenting of their errors, enter the Roman Catholic Church, and in particular, unless they accept the Vatican decree and submit to the Pope. The encyclical is distinguished by this extreme exclusiveness not only regarding the possibility of union (of which up to this point nothing has been said), but also even regarding those extra and intra-ecclesiastical relations which in our time are acquiring such a vital importance. The conversations with "Protestants" which quite recently took place at Malines are as it were prohibited by the last Encyclical; not to speak of the various relations with the Orthodox authorized by Rome so short a while ago—the Velehrad Conferences which were officially encouraged, as well as the personal contact of Orthodox and Roman Catholic theologians which apparently gave much spiritual satisfaction on both sides and seemed to be desirable and fruitful. (Non-Catholics, notably the Heads of the Orthodox Churches, had even been invited to take part in the Vatican Council.)

Certainly, such exclusiveness bears most heavily, and with all its weight, on Roman Catholics themselves, who are placed in a position of unnecessary isolation, and prejudicial to Christian activity. We hope that life will rectify the situation; but, so far as the Conference of Lausanne is concerned, evidently there can be no going back on the decision. Nevertheless, the Lausanne Conference itself was filled with the desire to have representatives of the Roman Catholic world in its midst, not in the least as a party, but as representing the most powerful branch of Western Christianity.

They would have set forth their own doctrine, and their presence would have allowed a spiritual *rapprochement* among the persons concerned. In a word, their presence would have served the same ends as those which led Cardinal Mercier to bless the Malines Conversations. As it has been pointed out on several occasions on the platform and in the press, it is beyond doubt that the *rapprochement* of the Christian world which has begun, will be one-sided and incomplete so long as Roman Catholics hold aloof. And, however irreconcilable the Vatican may be, from the other side, everything possible must be done, as it has been in the past, to bring Roman Catholics into participation in the world-wide movement now set on foot. Unhappily, we must once more state plainly that the western ecclesiastical world has not yet got beyond its divisions and that spiritually it suffers from the fact.

The strength of the Encyclical *Mortalium animos* lies in the fact that it raises the question of the bare possibility of such an enterprise as the Lausanne Conference—the question of the dogmatic meaning and the antecedent conditions of the enterprise. In this respect, an analysis of the Encyclical is of an interest all the greater from the fact that a similar exclusiveness is characteristic of

Orthodox circles of Roman Catholicizing tendency, although fundamentally the difference between Roman Catholicism and Orthodoxy is seen with particular clearness in this matter.

II.

What then is the effective basis of the Lausanne Conference and of the inter-denominational movement towards unity? What are its dogmatic pre-suppositions? How is this movement possible if one considers the profound dogmatic divergencies which exist? It is understood that here there can be no question whatever of any doctrinal *amalgam*, or of a new confession of faith based on an agreement which is arrived at by throwing into prominence beliefs held in common and rejecting all the rest. It is just in this way that the papal Encyclical puts the problem. But such a relativity would satisfy hardly anyone, unless it were some small Protestant sects which readily come into being by a process like the picking of grapes from a bunch and disappear with the same facility by joining up again. Doubtless the unifying of these sects is in itself a visible good, and it constitutes a certain gain. But relativity of that kind, foreign indeed to most denominations, is supremely incompatible with Orthodoxy, which sees in herself the one true Apostolic Church, holding the tradition in its entirety and unchanged purity, and possessing the apostolic inheritance of the hierarchy. In this sense the absolutism of Orthodoxy is not less than that of the Roman Church, although their paths are different. And in a word, the union movement can, for Orthodoxy, have no other task than the re-uniting of all men in the bosom of the Orthodox Church, that there may be one flock and one Shepherd. In other words, as the Encyclical says, "*Christianorum enim conjunctionem haud aliter foveri licet quam fovendo ad unam veram Christi Ecclesiam reditum.*"

It goes without saying that the participation of representatives of the Orthodox Church in the union movement is only possible on condition that the fulness and purity of Orthodoxy is safeguarded. Solemn testimony was borne to this by a special declaration signed without exception by the Orthodox delegates who took part in the Lausanne Conference. Only, this doctrinal *maximizing*, supremely essential and unquestionable for the Church as it is, does not compel the Orthodox to infer from it those consequences which the Roman Church deduces from the same doctrinal *maximizing*. No doubt the most direct deduction from it appears to be abstention from all intercourse with heretics, as the canons themselves enjoin. This logical result, which is not foreign to certain Orthodox circles also, answers but little to the example of the Apostle Paul who desired to be "all things to all men" if by any means he might save some. It is true that the

canons forbid prayer for heretics and intercourse with them, but the meaning and force of this prohibition consist in this—the avoidance of that shows itself to be an insensibility to religion or even a will to heresy. When such a will does not exist, and when, on the contrary, there is an effort towards unity in Christ, the rigid application of these canons would be to strain out a gnat and swallow a camel like the Pharisees. It is on this account that the strict letter of these canons is, quite properly, not put into operation, and that just as much by Orthodox bishops when for instance they associate, even for common worship, with Anglicans, as by Roman Catholics when they meet for the Conversations of Malines and Velehrad and bless them with their prayers. The united prayer even constitutes the particular strength of such gatherings. It need hardly be said that this sort of union has its limits, and what is more, fairly narrow limits. For Churchmen, the possibility of sharing in the sacraments at the Lord's Table with the heterodox is excluded; they cannot take the step which is, in comparison, so easy for Protestants. At the Lausanne Conference, representatives of Protestant communities previously separated from each other, yielded to their inclination towards unity and made their communions together. Sacramental Communion, pre-supposing the unity of a hierarchy of apostolic succession, is no doubt a matter of a still distant future. It is on account of dogmatic differences that such communion does not yet exist between Orthodoxy and Roman Catholicism in spite of the mutual recognition of both their sacraments and their orders by the two Churches.

Militant heresy and schism which rend the Church do no doubt call for defensive action on her part, self-protection is unavoidable. That is what is still taking place to-day in reference to the warring sects. But a community which has overcome, or is overcoming, its actual will for separation, and wherein on the other hand there can be perceived an effort for union *in spite of* the separation, which was already brought about and which was inherited—does such a community deserve to be brusquely repelled by an unreasonable and rigid demand to repent and submit? Why must one repent and submit before one realizes that that is necessary? Perhaps a method which is suitable at times is this—to be all things to all men that one may save some.

Communion among Christians is necessary and possible, not only among those who live within the Church but also between these latter and those who are separated from the Church and who even do not yet notice separation which they are unaware of as an accomplished fact.

The Church is a whole, not only in the sense of that Catholicity which is opposed to all spiritual provincialism, but also in the

sense of a gathering together of hearts in love and unity of thought. And the whole is realized in *the fact of the gathering together,* a fact which may be produced very often and in very different ways. At the time of the first Œcumenical Council, even pagan philosophers were admitted to the discussions, and in this respect the picture with which the first Œcumenical gathering presents us is most significant.

The fact of members of different Christian denominations meeting together, once it has become spiritually possible, and even necessary, opens up vast possibilities of *rapprochement* and of grasp of each other's doctrinal position. Previously, that could take place only through the medium of cold print, with no personal mutual understanding in love. Hence objective differences became still greater from the fact that each side failed to understand the other.

How many of the injuries that history records, how many misconceptions in the sphere of doctrine, have been due to one-sidedness of expression and the inexactitude of human language! These injuries and misconceptions may be treated remedially and perhaps even got rid of, and thus knowledge of the one ecclesiastical truth which conquers by its irrefutability, will be brought nearer to hand. Of course, we must give up any premature ideas of making all psychologies and all local traditions uniform and on the same level; and as a matter of fact, speaking generally, the unity of the Church does not require that.

The Lausanne Conference is not an ecclesiastical council, in the exact sense of the word, for a council can include in its midst only members of the Church; but on the other hand neither is it a purely secular extra-ecclesiastical assembly, or a congress. It is, so to speak, an assembly "near the Church," and even to a certain extent an ecclesiastical assembly. It is well known that catechumens, though not yet baptized, are admitted to the Liturgy of the Catechumens, and it is a plain fact that they are not strangers to the Church. How then can it be shown that these Christians who have received baptism (baptism in the Name of the Holy Trinity, which is always valid), are *outside* the Church? And *a fortiori*—what is to be said of those who, by maintaining a valid ministry have all the other sacraments also, although they remain in separation? It is clear that the customary dogmatic and canonical conceptions which know but two positions—belonging or not belonging to the Church—are inadequate for the present state of things, they must be made more subtle and complex. Baptism, a living faith in the Lord, a love for Him, the Holy Gospel—these do not remain powerless and ineffective.

It is a mystical, but a real, soil for the germination of union,

and this latter contains the possibility of growth. The re-union of the Christian world will not be achieved by a "pact," an agreement, and a human contrivance. It can be accomplished only by the inspiration of love for Christ and by the operation of the Holy Spirit. It is a miracle, which transcends human powers; but Christians should pray for the miracle and believe in it. We must not *make peace with* the divided state of Christendom; we must always feel our hearts wounded by the fact of its division. And the Orthodox "gathering" (*soborovanie*), throws open its heart in love even to the heterodox, because of the genuine and sincere love of the Lord which they possess and in spite of the many things they do not possess. And the blame for what is lacking in many cases does not attach to those who are living now, but is to be found in past history. Orthodoxy is not only static; not only a secured condition of plenitude, the treasury of the true faith maintained unchanged to the end of the ages; but it is also dynamic, operating in the Christian world, it is, so to speak, the leaven of it—it is the interior logic of Christianity.

To remain aloof from this great and holy activity, which is taking place in the world, would be, for Orthodoxy, to sin by lack of love and want of earnestness. Doubtless that lays upon us a burden hard to bear, weak and feeble as we are; but the power of God works even through weakness. In the light of what has just been said, Orthodoxy, while abiding in all her unchangeableness and in no sense putting herself in the position of one of the contracting parties, is entirely able to *gather together* with Christians of another denomination and to help them in their search for the only true "Church life."[1] This requires of the Church maternal care and love for the dispersed children of God, to the end that they may be one in the Lord and in His Church.

But why could not these considerations have the same force for Roman Catholicism also? Is it possible that Roman Catholicism was held back by a sense of humiliation, external and purely imaginary, at coming into the Conference as one of many "Churches" and not as *the* only Church? But such a touchiness would be contrary to the spirit of pastoral love and the readiness to be all things to all men. Could the Protestant Churches have been asked at the same time, to abandon their position and decide their mutual relations in some other way? Has the Roman Pontiff never called himself *Servus servorum Dei?*

It would seem that the real cause of the negative attitude of Rome is deeper and more general in character, and lies in the fact that the Roman Church is *before all else* the ecclesiastico-legal organization of a hierarchical *dominion* which has its centre in the Pope and that it relegates unity in love to a second place only.

[1] "*ecclésiasticité*."

It is not for nothing that the Encyclical speaks so much of the Vatican decree, which it puts on a level with fundamental Christian dogmas, and in general of the authority of the Roman Pontiff. Recognition of this authority and submission to it are the *prius* of a gathering held in common with the Roman Church. The Vatican decree has here come before the Nicæan; Papal infallibility has disguised the Gospel.

Such an obstacle is absolutely lacking in Orthodoxy. To her, Canonical Communion is not the preliminary condition, but the result and the realization of achieved unity of the Church; and to her love is higher than law. For this reason she advances *freely* along the path of assembly in common, a path which for Catholicism is seen to be barred by the Vatican decree. That is the main conclusion we come to as we leave the Encyclical of Pope Pius XI., of the Pope who began precisely with an appeal to unity and for meeting on the common ground of conciliatory approach and reciprocal understanding. These conciliatory inclinations are seen to-day to be vanquished by the tendencies of the Vatican.

There remains the hope that even this Encyclical will not destroy the possibility and close the avenues of intercourse with representatives of Roman Catholic theological thought. I know that in spite of all I have been saying, all the real danger of inter-denominationalism can be pointed out. But the time is passed already when one could shut oneself up and hold aloof from the world, as if in a monastic cloister. To-day the Church is surrounded by tempests, the waves of which dash unceasingly against the ship. And in face of the aggressive anti-Christian movement, the ill-sorted forces of the Christian Army must close their ranks, and look for and determine to find mutual comprehension. "Seek and ye shall find." But certainly, to that very end, we must maintain a strong and living bond with the Church, we must know our spiritual fortress, we must know the gate by which we can come out of it, and by which we can return within for purposes of defence. That fortress is our holy, universal, apostolic and Orthodox Church.

III.

The work of the Lausanne Conference must be continued in the world. But along what lines? Evidently a simple repetition of the Conference is not desirable, nor even possible; *non bis in idem*.

After the first step, longer steps should follow. What was accomplished at Lausanne was the common confession of faith in the Lord Jesus Christ, Son of God; and on this rock His Church must be consolidated. At Lausanne faith was professed in the Holy Gospel as the book of Eternal Life; and now that

faith must be put into evidence. At Lausanne the confessions of faith of Nicæa and of the Apostles were proclaimed; now their full content must be developed. At Lausanne the principal task was to establish the indispensable unity of faith and the unity of thought which derives from it, before examining the points of divergence and attempting to get rid of them; now it is time to pass on fearlessly to the scrutiny of the matters wherein differences exist, and that in a spirit of edification, patience and love; above all, with the desire to understand each other and to grasp the direction and the strength of our divergencies.

The one general current should be separated out into canals; the "œcumenical urge," should be actualized in detailed labour. We must set on foot education in comparative Christian doctrine, only it must not bear the character of "accusatory theology," its purpose must be not attack and defence, but conciliatory dealing with questions upon which controversy has arisen and schisms have been formed. Such a relation of love and peace with a doctrinal opponent by no means implies indifference to doctrine (the indifference which the Encyclical makes into a bogey for us), for steadfastness in the truth and fidelity to the truth are not by any means synonymous with hostile intolerance. It often happens that errors are half-truths, and one-sidedness of truth, or even just of its expression in words. They are, in Vladimir Soloviev's phraseology, "abstract principles"; and in the light of the whole truth, these partial truths can find the place which is proper to them.

It follows that controversies must not be feared, we must even meet them half way. Such is the path that opens out before us now. The success or failure with which this work meets will at the same time indicate the degree of maturity which the enterprise as a whole has reached. But all the same the enterprise cannot remain in the stage of irresolution and semi-explanation.

But on a level with this negative method of controversy, a positive method must also be applied. And that is, to learn from one another what is the real treasure and what are the spiritual gifts peculiar to the religious life of each.

From this it follows that labour upon doctrinal studies and upon comparative knowledge of the religious life of the various Christian communities, should be for a prolonged and indefinite period, the principal undertaking in the movement for unity. We must set about realizing this "conciliar atmosphere"[1] as an effort of long duration which will prepare for the *Council* of Œcumenical Christendom. With such an effort in view, suitable institutions should be planned and founded. Hence above all I support with Professor Heiler the idea of founding a permanent institute or

[1] *Conciliarité.*

academy, "for Œcumenical research." Competent theologians belonging to the different streams of Christianity, would share in the labours of this institute. It would be necessary then, of course, to make a fresh attempt to draw in Roman Catholic theologians also. Such an establishment would organize theological Congresses and prepare materials for a future Conference, though this should only be held after a long interval of time. The second task of the institute would seem to be to create an Œcumenical literature: journals, collected extracts, books on the fundamental questions from which the divergent confessions of faith have arisen.

The aim of this literature would be, not so much to produce "conviction," as to provoke doctrinal discussion and even controversy, to assist in bringing about mutual understanding. The lack of literature of this kind is no small hindrance to further *rapprochement*. "Love believeth all things and hopeth all things."

The usual thing in the case of doctrinal differences, is to make the essential presupposition that one's opponent is an obstinate and ill-willed heretic. But with such an institute one might hope effectively to discover the paths which lead to the opponent's reason and heart.

The Stockholm Conference has already embarked upon a corresponding enterprise—an international social institute with its periodical publications. Such a foundation is imperatively needed for the Lausanne Conference also.

What are the questions which come to the fore in Œcumenical deliberation, or universal "conciliar atmosphere" ?

They are first of all ecclesiastical questions: the Nature of the Church; the priesthood; the sacraments and in particular the Eucharist. With this is naturally associated the question of redemption. But absolutely in the very front rank must be placed a matter which springs directly from acceptance of the Nicene Creed, that is to say, what are the meaning and value of the *culte* of the Mother of God. I pointed out the necessity of this at the actual time of the Conference. That subject more than any other has divided the Christian world, and the attitude one adopts towards it should be settled with absolute clearness.

All this pre-supposes a long and difficult path, of study, deliberation and controversy. Only the controversialists are already no longer enemies, but friends who seek to understand each other. They are, above all, brothers in the Lord, though hitherto they have been *fratres separati*.

Assuredly what has been said does not exclude the possibility and even desirability of holding congresses both on a general scale and privately. Such congresses would arouse brotherly feeling, they would provide opportunities of personal contact, in them particular isolated subjects would be dealt with, which were already

prepared and ripe for discussion though not at that moment constituting the centre of gravity. I would desire to put forward the suggestion that the first of these congresses should be devoted to the subject of Mariology.

ROMA LOCUTA EST.

By Prof. Hamilcar Alivisatos.

ROMA locuta est! Rome has spoken. The highest authority in the Roman Church, Pope Pius XI, has issued his celebrated encyclical *De vera religionis unitate fovenda*, or, as it is known from the first two words of the text, *Mortalium animos*. This encyclical has been occasioned by the Pan-Christian Conference at Lausanne and by that general movement towards unity which is such a marked feature of our day amongst all Christians except the Papalists, particularly since the end of the world war. And it was right and proper and generally expected that the voice of the Roman Pontiff should be heard on the occasion of such a truly world-historical event as the World Conference at Lausanne. Because, independently of the recognition or no of the authority claimed by him, it was his duty to speak as representing that authority; granted of course that this event was to be regarded as important and worthy of attention. And actually it seems the Conference at Lausanne was regarded as a remarkable event and consequently the Roman authority has spoken. But how?

Everyone expected the Roman Pontiff, from the height of St. Peter's watch tower, to explore and appraise the situation successfully and that the criticisms and arguments which he would subsequently bring forward would fit the circumstances and be in every way worthy of the famous and accredited Roman tradition, "And thou, when thou art converted strengthen thy brethren." Unfortunately Rome has spoken and again in a negative way, and the whole world is perplexed and astonished at the negative utterances of the Papal encyclical. Papal authority demands obedience to its utterances, but only when these utterances are irrefutable can they ensure obedience.

Otherwise it is open to criticisms and censures which are the more objectionable in proportion as they refer in any way to some higher authority. It is astonishing how His Holiness, Pope Pius XI, following the bad tradition of his predecessors, has spoken so unseasonably, contrary to all expectation and once again in opposition to what the Christian world was looking for. Because, either the Assembly of representatives of all the Christian Churches in Lausanne is a historical fact worthy of the Pope's attention, and

then the Pope's words ought to be worthy of Christ and of Peter, or it is not such, in which case Rome should be silent, and not speak; she should disdain to speak. And we, in our insignificance, regret being so bold as to point out respectfully this new mistake on the part of Papal authority, and being obliged to refute again the dogmas of Rome, while we should have been the first to applaud the words of the Roman Bishop so long as they were in absolute agreement with reality. Rome knows the desire which inflames, not merely (as she says), the souls of men, but those of true Christians, towards the attainment of peace, of the stability of the holy Churches of God and the union of the whole world. And she follows the truly wonderful movement which is taking place and the moral effort—surpassing imagination—on the part of all the moral forces of Christianity, to hurl back the anti-Christian Evil, which like another savage beast of the Apocalypse rears its head to-day against the men who have been truly sealed with the grace of Christ. It does not escape the attention of the Vatican that a new era has arisen in the history of the relations of mankind and that despite the thistles and tares which the Evil One sows in the path of good, yet the divine finger is clearly to be discerned, guiding and directing all towards unity.

And Rome would be excessively short-sighted if she were not able to comprehend the truly miraculous change which has come over the souls of men after the world war, and how they seek at any sacrifice the replacement of the already outworn and despised materialistic ideas and tendencies by other higher claims, which, even if they are not confessedly Christian, yet trace their descent from Christianity.

For even if it were maintained that, to-morrow perhaps, humanity might find itself confronted by a new and more terrible war, who does not recognize, nevertheless, that we are at an exceptionally critical and changeful epoch, the direction of which from a spiritual and moral point of view has an incomparably higher aim than hitherto? And if Rome sees this movement how does she understand and follow out the Lord's command "And thou, when thou art converted, strengthen thy brethren."? And are the gates of St. Peter's fold wide open that the Great Shepherd may come out to seek and strengthen the flock as it returns to its senses, and does he come to meet it through the feeling he has of the necessity of unity, even if it be (we will accept it for the moment), as the father of the prodigal son who comes to meet the returning prodigal? Or are the gates of the Vatican hermetically sealed and is the Castle of St. Angelo fortified and from out the depth of this mausoleum of Hadrian is the querulous voice, not of Christ and the Apostles, but of the Cæsars, heard, saying with Roman, assuredly, but not Christian persistence, *Non possumus*? And

further what meaning have these details about "Protestants" and "Pan-Christians" and "Modernists" and "Followers of Photius" and their errors, over against this central idea which ought to govern the Papal encyclical positively while it rather governs it negatively? The Papal encyclical, like another Martha is careful and troubled about many things, since almost the whole scholastic theology—though certainly not in a very systematic order—is set forth in it, with the final aim of enhancing the dignity of the supreme Bishop of the Church.

But what sort of Christian and Evangelical conception is this, Holy Father, which the traditions of the body of the Vatican expound over your august signature? Is the problem before Your Holiness the theology of the Papal authority or the admission and reception into the one fold (granted for the moment, the Roman fold) of those hitherto in error? And leaving aside the other efforts and organizations of our time for promoting unity, was not the picture of the Conference at Lausanne worthy of attracting the earnest and positive attention of the ruler of the Roman Church, just when truly marvellous things were happening there? When almost all there were acknowledging the importance of tradition and seeking the sanction of ecclesiastical authority and all were striving and labouring after ecclesiastical unity no matter how each conceived it in principle?

And ought the Father of every Christian soul—as he claims to be by nature and position—to be indifferent to such a striking confession and attitude on the part of those precisely who in his conception (we accept it for the moment), have rent the robe of Christ? Or should he not, on the contrary, full of love and compassion, strengthen this inclination and invigorate those who are faint-hearted and show the way and open the door, but never close it hermetically? I do not desire, and could not, in such a limited space, repeat the more commonly known objections of a soundly thought-out Orthodox Christian theology with respect to the theological questions touched upon. Because, in addition to repeating what is well known, I should require a whole treatise for their exposition. But I ask, leaving aside for the moment these theological particulars (and I ask this as if sharing momentarily the purely Papal conceptions), is the course pursued hitherto by those who are ironically called "Pan-Christians" towards the truth they formerly disdained, so worthy of contempt that this terrible voice from Rome should be heard, which can naturally have no other result than to cause those who were moving away from error to return and go back hastily to the starting point of their error? Might this be blameworthy perhaps? And would perchance a suitable strengthening of the brethren at this point, so that they could return to the full truth be characterized as more

Christian? In truth, I am astonished, not at the contents of the encyclical—for they are commonplaces— but at its tone, and the negative result which it may possibly have on those (hitherto) prodigals who have started to return. Assuredly, from this point of view, the words of the successor of Peter and the Vicar of Christ should have been different. But unfortunately the spirit of the world continues to triumph, just where in accordance with the existing claim to authority there should prevail the spirit of "My kingdom is not of this world." But finally, let us see in contrast to Rome's conduct what is the attitude of Constantinople. We know that Rome, despite her efforts and her straining after Uniatism, at bottom hates and despises the real Catholic Church, which is called and truly is, Catholic. This Orthodox Church then, full, as always of humility and truly Christian spirit, and inspired by her tradition with a well-understood spirit of freedom, did not turn away her face nor shut her eyes and ears, but, full of sympathy and love, turned towards those who were approaching and without deviating by one jot or tittle from anything laid down by Our Lord and the Apostles—but on the contrary laying emphasis on the place of absolute truth—addressed to them sincere words of friendship and sympathy and co-operation, though it may be granted she was not in agreement with their conceptions. And this without attempting in a spirit of arrogance to draw them to herself or stressing her own authority, but simply pointing out and emphasizing the truth and leaving what is weak to be healed and what is lacking to be supplied, not by violence, but by the grace and action of Christ. And we can have no doubt that the joy which the Orthodox Church actually feels—with the path of her sufferings not yet consummated—as she sees the progress which other Christians have achieved in the field of the Christian life, must find an echo in their Christian consciences.

Who knows but that very shortly, as in a new Pentecost, if we are glad-hearted and strong—but never, God forbid—if we are heavy-hearted, impatient and discouraged, the unity of all may be attained to the glory of Christ, just in measure as we look, not to our own benefit, but to the building up and glory and completion of the Body of Christ?

THE SLAVOPHIL DOCTRINE OF THE CHURCH.

By N. von Arseniev.

THE Russian Slavophils grew out of the very heart of the Eastern Orthodox Church and are permeated by its spirit. For that reason it is particularly profitable to investigate their teaching about

the Church, for that teaching is itself born of the innermost spirit of the Church ; it has laid hold upon this spirit in the depths of its being and brought it to expression.

Khomiakov's doctrine of the Church is not simply an individual theory : the spirit of the Church lives in it, it is her witness, flesh of her flesh, spirit of her profoundest spirit. And therein lies its value and authority. For it may be affirmed that Khomiakov's doctrine of the Church has in its main outlines become authoritative. Or rather, the Russian Church has more and more recognized that it fell to him to find the right words for that which has always been authoritative for the Church, that which constituted her innermost being.

One doctrine, or rather *one* experience, permeates the whole of Khomiakov's presentation of the nature of the Church, *i.e.*, the doctrine of the operation of the Holy Spirit. His doctrine of the Church is therefore a mystical doctrine. By this operation of the Holy Spirit everything is explained, from it everything in the nature of the Church is derived. The Holy Spirit who dwells in her is entirely objective and absolute, for He is God, and He is at the same time the Spirit of Liberty. Thus the inner life of the Church is not a combination of human, subjective and transitory feelings. She has within herself her objective, firmly grounded, unshakeable divine substance ; and at the same time, precisely because of her knowledge of the divine Spirit, she has liberty within herself in the highest degree, for where the Spirit of God is, there is liberty. In this way inward strength and unshakeableness (for the Spirit of God cannot change) are conjoined with liberty. And throughout Khomiakov's teaching the stable grounding in an objective-absolute substance and the spirit of liberty are harmoniously combined. And further, this spirit of liberty is united with reverence for the external standards and forms of Church life, and with reverence for Church tradition, which, however, itself has its value as a vehicle of the spirit. For the united life of the Church maintains its value and continues to justify and explain itself, solely from the Holy Spirit who dwells in the Church, dwells in her tradition, speaks in her scriptures, prays in us, accomplishes good works in us, and sanctifies us by His Grace.

Khomiakov even allows himself to say : " Scripture is, in and for itself, external, and works are external, only what is interior in them is the Spirit of God." " Therefore it is not even everyone who prays and does works, or professes himself a holder of the Church's Creed, who is pleasing to God, but he is pleasing to God who does works and confesses the faith and prays in the Spirit of Christ which dwells in him." That, however, is not to be taken as a subjective view of the Church, for the life of the divine Spirit in the Church is entirely objective, or rather it is *the reality :* for it is the life of God in His creature, which is thereby sanctified, it is the actuality of God.

Into this actuality of God, only the *whole* man can become rooted with all his spiritual powers ;[1] and even so, not alone, but in the community of love. For the being of God is love, and only to the lover does He reveal Himself. " But man cannot love God, whom he hath not seen, if he loves not his brother, whom he hath seen." Thus only as we love the brethren can we attain to God. As also the Apostle says :—" That ye, *being rooted and grounded in love*, may be able to comprehend *with all saints* what is the breadth, and length, and depth, and height ; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." That is the meaning of the Church : that is the spirit of love which dwells in the Church. Before all else, this life (of the Church) is mutual love in Christ Jesus, says Khomiakov. We shall not and cannot be saved and sanctified as separate individual personalities without our brethren. " We know," writes Khomiakov, " that if one of us falls, he falls alone : but no one will be saved alone : he that is saved will be saved in the Church as her member in union with the other members. Does any man believe ? Then he is within the fellowship of faith. Does any man love ? Then he is within the fellowship of love. Does any man pray ? Then he is within the fellowship of prayer. Say not, ' What prayer can I allow to be allotted to the living or to the dead, since my prayer does not suffice even for myself ? ' For in that case thou understandest not how to pray ; to what purpose would it be, that thou shouldest pray even for thyself ? But the spirit of love prayeth in thee. . . . Again, say not, ' The judgment of God can certainly not be altered,' for thy prayer itself lieth in the pathways of God, and God hath foreseen it. If thou art a member of the Church, then thy prayer is needful for all her members. But if the hand says that it has no need of the blood of the rest of the body, and that it will not give its own blood to it, the hand will perish. Thus also art thou needful to the Church so long as thou art within her : but if thou withdrawest from the fellowship, thou diest, and art no longer a member. . . . And the blood of the Church is prayer for one another, and her breath is the praise of the Lord."

For the Church is the great *organism*, not merely an external institution, but the great body—the mystical Body of Christ, the great stream of the life of grace which shall embrace everyone and everything. It is recognized in mystical wise : " The believer knows the truth ; he who does not believe, does not know it ; he knows it only with an outward and imperfect knowledge." There is no external authority, before which man must bow ; such a conception is inappropriate here. " Authority " is *too small*, too external for this

[1] " The Spirit of God, Who speaks in Holy Scripture, and Who instructs and enlightens us the Holy Tradition of the Œcumenical Church, cannot be apprehended by the mere understanding. He can be apprehended only by the *fulness of the human spirit* under the operation of Grace."

mystical reality. Nay, it is the innermost foundation of our life, it is our own higher life, or, rather the life of grace within us, which has seized upon us, flows through us, by which we are led, so long as we have not severed ourselves from the whole. Khomiakov again has eloquent words of mystical power; "The Church," he writes, "is not an authority, just as God is not authority and as Christ is not; for authority is for us something external. Not authority, I say, but truth, and at the same time the life of the Christian, his innermost life; for God, Christ, the Church live in him with one life, which is more real than the heart which beats in his bosom, or the blood which flows in his veins. But they live in him, in so far as he himself lives the œcumenical life of love and unity, that is, the life of the Church." Is there, however, a criterion of truth by which man can judge, where the true Church is found? Not an external one—only the self witness of the Spirit which dwells in the Church. "The Church and her members know, *by the inner knowledge of faith* the unity and incomprehensibility of her Spirit which is indeed the Spirit of God." "The Church is manifested neither as Scripture nor as Tradition, nor as Works; but she bears witness of herself, as also the Spirit of God which dwells in her, bears witness of Himself in Scripture. The Church does not enquire: What scripture is true, and which tradition is true, and which council is true, and what work is pleasing to God? For Christ knows what is His, and the Church also, wherein He dwells, knows, by interior conviction, and cannot help but know the outward expression of her own life." Holy Scripture, Tradition, and Works pleasing to God, are not external formal manifestations, but vehicles of the Spirit, witnesses of His life in the Church, and therefore only intelligible to, and only binding upon, him who himself shares in this Spirit.[1] And the Œcumenical Councils are not external law-makers, but simply witnesses of the truth; for that reason, that they announce the truth, were they acknowledged by the Church as œcumenical, *i.e.*, as authentic witnesses of her faith.

It is a mystical doctrine of the Church of soul-stirring grandeur; wherein the principles of freedom and of the great fellowship are most intimately united in the free fellowship of love (*Sobornost*); when each surrenders himself to the whole, nay, more, each prays for the others.

It is entirely wrong to believe that the Church desires an enforced unity or an enforced obedience. On the contrary, she abhors both: for in matters of faith, an enforced unity is a lie, and an enforced obedience is death. It is the freedom of love of the common posses-

[1] "All marks of the Church, inward as well as outward, are recognized only by herself and by those who are called by Grace to become her members." Moreover: "There has never been and never will be any inconsistency in the Church, either in Scripture, or in Tradition, or in Works, for in all three is the one and unchangeable Christ."

sion by the same spirit, the common rooting in the same life ; it is the Church not as an external power, but as a living harmony of all the brethren, whose highest expression is the prayer of love. "We pray, since we cannot but pray, and this prayer of all for each and each for all, which is always effectual, and always spending itself, imploring and triumphing at the same time, always addressed in the name of Christ our Saviour to His Father and God, is as the blood which circulates in the body of the Church. It is her life, the expression of her life, the word of her love, the eternal breath of the Spirit of God." It is not, however, a making transitory of the idea of the Church. The Church is not simply an invisible quantity, no formless and lifeless abstraction, for the Lord Himself was made flesh and dwelt among us, the Church is indeed comprehended in her *mystical nature* in her *mystical depth*. It is an entirely other life—a higher one. It is an entirely other principle of knowledge—the Holy Spirit, the Spirit which dwells in our hearts and cries, Abba, Father. And into this Spirit man must be born, and grow. Not through mere externalities can man become a sharer, but through inward participation in it ; although this manifests itself in outward things also, and grips the whole man, body and soul. That is the meaning of the Sacraments of the Church. The objective divinity of the Spirit, the Grace of God, and the moral freedom of man are here united in one organic reciprocity. The heart of the Church's life is the Eucharist. "Only he understands the Church who understands the Eucharist."

Thus, to state it expressly once more, it is not something subjective, transient, but something *endlessly objective*, this life of the Holy Spirit in us, in each one of us ; not, however, in us, as we exist individually, but in us in so far as we belong to the great whole of the Body of Christ. It is a *pathos* of totality, a *pathos* of organic totality, of the great organism of Christ which sweeps through Khomiakov's doctrine of the Church. Thus it is secured against a superficial rationalism. Only he can understand the Church who is possessed by her Spirit, by the stream of the grace of the Spirit, Who dwells in her. Then his eyes are opened more and more, and he sees a new actuality—the actuality of the Church, of the Spirit of Christ, Who dwells in her, which is more real than all earthly realities.

This organic conception of the Church as the great Body guided and permeated by the Spirit has proved itself true also at the present time, in the persecution and calamities which the Russian Church is now suffering under the Bolshevik yoke. She is not shattered, but inwardly strengthened : she is not overthrown, but is overthrowing her adversaries—the Soviet Church[1] and the "Atheist Front" (a

[1] On the schism called into being and supported by the power of the Soviet, see the Essay by Prince G. Trubetskoy in the *Internationalen Kirchlichen Zeitschrift*, 1927, Nos. 1, 2, and 3.

Bolshevik expression). The "Atheist Front" is falling to pieces, and has no successful results. From the sufferings of Confessors and Martyrs a renewed and deepened faith is springing forth. They seek to mutilate the Church, but she remains entire. They try to strangle her—she encounters prohibitions of all sorts, has no schools, no facilities for printing, no academies, her inner organization is forcibly suppressed—but she is living, victoriously living, and makes herself known everywhere. They kill the body of the individual person, but there arise new members and the unity which was to have been forcibly destroyed is stronger than before.

The persecuted Russian Church in Soviet Russia is proving itself to be a great and mighty organism, a great uniform body. All the schisms cunningly bolstered up by the Bolsheviks are more and more vanishing into thin air. The persecuted Russian Church might say of herself with the Apostle Paul—" as dying and behold we live, as unknown and yet well known, as sorrowful, yet always rejoicing, as having nothing, and yet possessing all things."

As a short illustration I may conclude by quoting here from a letter from the South of Soviet Russia (written by a priest at the beginning of 1927). From it may be vividly felt the inner justification of the *organic* conception of the Church. " The people are impressed by the significance of the present historical moment "—so the letter runs—" and in regard to their faith, there is a wonderful spiritual movement, a sure instinct for the preservation and defence of spiritual good in these times. The part they play in the life of our Church is very striking. They remain unshaken and serene of soul. The schisms enforced from above do not touch them. While taking part more and more in political life, they are jealous and reserved in what touches their faith, which is now especially a matter of inward experience to them. In the present situation, when——are not with us[1] when the leaders are enfeebled, the destinies of our Church are in sure hands. We have no Church-administration at all.[2] It might appear that each of us is a Metropolitan, that complete chaos reigns. And yet how regularly and harmoniously parochial life flows on. Not only the parishes, but the whole body of the Orthodox, hold fast to one another, have excellent information about everyone and everything concerned with Church doctrine. Without official recommendation and approbation, the reputation of a clergyman is established in an unambiguous and certain manner. In distant places there are even men of prayer, beloved by the people,[3] who flock to them on pilgrimage."

Here is evidence that when official central guidance is lost (for it is

[1] Imprisoned and exiled, or at least forcibly separated from the faithful by the Bolshevik authorities.

[2] It is forcibly suppressed by the Bolsheviks.

[3] The German word is *Volksliebling*e, which I take to correspond with the Russian *Startsi*.—R.M.F. Transl.

rendered powerless by the Bolsheviks: every contact of the Locum Tenens of the Patriarch with the faithful, even of the Bishops with their flocks, being forcibly severed) the unity of the Spirit stands out all the stronger, as a compensation for the external contact which is lacking. The unifying bonds of the Church are more firmly and more intimately strengthened.

Incredible distances (many bishops and priests have, for instance, been sent to the farthest north of Siberia) and—fellowship in unity; persecutions and—unity; exile, forcible separation of the shepherds from the flocks, and—unity; unity of the spirit in prayer. Yes, that is an organic whole, a great mystical body which does not allow itself to be broken into fragments.

It shines out also with irresistible force of evidence from another letter from which I will take only a fragment or so. The letter emanates from a Russian bishop who was banished to the farthest north by the Bolsheviks (3° north of the Polar Circle). It was also written recently. "I find a great consolation in the fact that now I can, together with S., celebrate the Divine Liturgy in my hut. Not in the presence of the people, but still for the people, for you all, for the whole world. And as I bless with the Cross on the four sides, I have before me my whole flock, all my dear ones, all of you, the whole world."[1]

The same message—that the Church is a living mystical organism led by the Spirit of God—is heard also in the words of the Eucharistic prayer, "Thine own of thine own we offer to Thee for everyone and everything."

PRAYER.

By The Revd. N. Behr.

PRAYER is the highest requirement of the human soul; the most essential element in worship. Prayer is the breath of religious life and its most genuine exponent. Prayer is the soul of every religion. The essence of prayer consists in the uplifting of our minds and hearts to God; only our prayer can show whether our spirit is near to God, or far from Him. Prayer is devoted intercourse between man and God—a constant abiding of our soul in the Lord. Such a condition is a great gift of God; it can be only acquired by persistent effort. The art of prayer has to be practised persistently. Our Holy Fathers, the Ascetics, developed a whole science of prayer. We must acquire the habit of keeping our Lord, His Divine attributes and His doings constantly in our

[1] *Vide* the whole letter in *The Christian East*, Vol. VIII, No. 2.

mind. The more we grow in the consciousness of God in our hearts, the more our thoughts will settle in the right direction and the more helpful will be our prayers. A fundamental rule in the art of prayer is to pray incessantly and insistantly even when we feel least inclined to do so.

" When prayer tempts thee least, then learn to say: ' Now O my soul, 'tis time that thou shouldst pray.' "

It may often be necessary to apply strong will-power in order to compel oneself to concentrate on prayer with the necessary patience, endurance and self-restraint. Then our prayer begins to warm our soul and becomes a true prayer.

Every time we pray, if our prayer is sincere, there will be a new feeling and a new meaning in it; it will give us new courage, and we shall realize that prayer is education in, preparation for, and the way to, salvation.

St. Macarius of Egypt says in his 19th letter: " If any one of us does not feel inclined to spiritual prayer, he must compel himself to pray, and then God will send him the gift of true prayer for his persistence and for his endeavour to master his thoughts and the craving of his heart."

If we want to experience prayer as a constant communion with God, we must bring our hearts into a condition of receptiveness. We must open our souls to our Lord. We must concentrate our thoughts on eternal life, on the principles of the Christian faith, on communion with Christ and on our salvation. The psychology of Orthodox prayer implies a contemplative mind tending upwards: towards a heavenly Realm, and towards communion with the dwellers in that Realm by worshipping the Saints and by praying for those who have passed away. The practice of Orthodox prayer is marked by the effort of believing Christians to come into contact with the Divine Source and to remain in incessant communion with it. All earthly matters are looked upon as secondary and unstable, and all thoughts and strivings ought to be concentrated on a higher world. During prayer our soul must be filled with profound contrition, with consciousness of our shortcomings before the Lord, our sinfulness and the inadequacy of human strength. The spirit of humility lies in the main foundations of the Orthodox Faith.

The prayer of an Orthodox soul must always be filled by this spirit of humbleness as a bequest of our ancient faith.

Besides the spirit of humility, simplicity of soul is also needed. Childlike simplicity of soul and a humble inclination before the Omnipotence of our Lord attract the spirit of prayer and open to us access to our God. Simplicity of soul is closely related to consciousness of poverty of spirit. They can both be attained: if we realize the limits of our own intellect. Once we realize that

there is no salvation and no eternal good in ourselves, nor in the material world, then we become poor in spirit and shall apply to our Lord for salvation. Contrite prayer and prayerful humility indicate poverty of spirit.

Devout prayer often finds its expression in tears which alleviate the burden of our soul. St. John, who has been called by the Russians " The Ascender to heaven "—said: " Our sighs and lamentations cry to the Lord; our tears produced by fear speak for us and our tears evoked by love give us the proof that our prayer has been accepted." In another place he called prayer " the mother and at the same time the daughter of tears." The fathers of the Church have always taught that the striving of the heart towards God has to be aroused and strengthened and that the spirit may be cultivated in us. Prayer has always been regarded by the Orthodox Church as spiritual labour, spiritual achievement. " The purpose and essence of Christian endeavour is the acquisition of the Holy Spirit " as the Fathers of the Church put it. According to their teaching, prayer is the surest means towards that end.

Continual participation in the public prayers of the Church is an essential part of the task; but in addition to common worship we have in Orthodox experience the example of holy men of the past who chose the path of private prayer as a means of salvation.

The vital needs of the spirit and the longing for salvation urged Orthodox Christians to adopt the path of prayer in seeking the highest summit of Christian perfection.

A few words should be said here with regard to mental prayer. Prayer may be without words or any external expression, it is then called mental or spiritual prayer. It is an actual awareness on the part of the worshipper of the Omnipotence of God. It is the manifestation of the highest and most perfect principles, the domain of pure spirit. This is how Theofan the Recluse who spent twenty-eight years in seclusion and died in 1894 speaks of it (there is no doubt that his words describe his own experience). " Such prayer is called facing the Lord. In it the worshipper wholly concentrates within his heart and mentally contemplates God as abiding in his own soul: he feels the appropriate emotions of fear of the Lord, of reverence for His greatness in all things, of faith and hope, of love and devotion to His will, of contrition and readiness for sacrifice. Such a state comes to us when we are deeply absorbed, with our heart and our mind, in prayer. It will come more and more often to those who pray much and rightfully, and becomes at last permanent; it is then called ' walking before the Lord '; it becomes continuous worship. This spiritual prayer is quickened in our heart by the Holy Spirit, and it takes place in the heart by itself."

Such prayer is only found in men of perfect holiness; but ordinary people too can attain it by means of constant endeavour

and practice in ordinary prayer. The use of the short mental prayer to Jesus is perhaps the easiest and surest way of attaining this goal. This prayer must be learned so thoroughly and must become so rooted in our consciousness that it becomes our constant companion in all the circumstances of our life and acts as a continual reminder of the Omnipresence of God. Those who have followed the path of worship point out, that after the usual prayers one ought to concentrate and cry out in one's heart with attention "Lord Jesus Christ, Son of God, have mercy upon me," whilst bowing down and prostrating oneself. The more fervently one works at it, the sooner will the prayer be rooted in the heart and be repeated there by itself. This is the best way to attain the "burning of the spirit."

But this state is only reached by men who have attained the highest level of religious perfection. Whether they work or rest, their soul is always in prayer. Prayer is the very breath of their soul.

Orthodox Christians express interior prayer by external action—by making the sign of the cross, kneeling, bowing down. These expressions of Orthodox piety surprise Protestants. The over-timid spirit of the Reformation notices only the external side of it and is blind to the inner reality that underlies it. But the outward manifestations spring from the natural impulse of the believer's soul to rise above itself; the outcome of a mystical desire to bow down, to prostrate oneself, before God, to express one's feelings in prayer and tears, and above all to express one's humility and complete surrender to the Lord.

Our Lord Jesus Christ Himself, the Divine Teacher of prayer often accompanied His worship by external actions. He raised His eyes to Heaven, He prostrated Himself. This is for us the image of humility in prayer. One of the teachers of our Church said: "Our thought wonders whether a lowly enough place or attitude can be found in the world for man to fling himself into in all humility so that he should not feel too much ashamed in the face of this Divine humility."

Weak and faint-hearted people, like ourselves, who often do not want and do not know how to pray, need these external signs. They dispose their weak and thoughtless souls to prayer and strengthen their spirit of devotion. Besides, these external manifestations of prayer are natural from the psychological point of view.

It is natural for Orthodox Christians to make the sign of the cross while praying. For generations they have been taught, as children, to make it, and it has become for them associated with the very spirit of prayer. For those who believe that the cross is really the means of our salvation it is the most natural symbol

of Christian love. The whole ritual, the whole life of the Orthodox Church is sanctified by the spirit of faith. The spiritual needs of the believer's soul are satisfied by the numerous means of grace provided by the Church.

The Orthodox Church believes, as stated by the VIIth Œcumenical Council, "that it is given to the Saints to intercede for the world." The Orthodox Church appeals constantly to the Saints and expresses hereby her consciousness of œcumenicity, catholicity and the belief in one universal Christian Church. Our Church on this earth believes in the incessant prayer of our Saints and their constant intercession for us.

In prayer, the Church maintains her communion with the glorified servants of our Lord. She preserves the ancient custom of erecting Churches on holy relics of Saints, which are usually deposited under the Altar and are stitched into a cloth used at the Holy Eucharist.

The Ikons (images of Saints) in the Churches are in accordance with the words of St. John of Damascus: "We represent Christ our King and Lord with His Hosts, for the Hosts of the Lord are His Saints."

The Orthodox Church prays for her children who have passed away. Death separates soul and body, but it does not break the ties between the Church and Christ and a believing Christian; it does not cut him away from the "One body of Christ." The Blessed Virgin and the Saints are invoked by the Church in prayers for the departed and are considered as heavenly members of the universal Church of Christ.

Prayers for the departed bear witness to faith in the unity of Christ's Church on earth and in heaven—one indivisible Body of Christ.

Faith in the omnipotence of prayer was always a fundamental characteristic of the Orthodox Church, and this faith is strong and sincere. Our Holy Fathers called us constantly to instant and confident prayer. A host of Russian Saints were glorified in the all-conquering spirit of prayer that rose from the very depths of their soul. Many of us have seen and heard our Father John of Kronstadt. His whole life was constant prayer and we felt that his instant and assiduous prayers went straight up to the source of Grace. It was as if he invoked with strength the healing power of our Lord and received it.

Another characteristic of Orthodox prayer manifested itself also in the prayers of Father John; *i.e.*, joy in the Lord. Orthodox Christianity constantly rings with the joyful message "Christ has risen!" Christianity is a religion of joy. The first word our Lord uttered after His resurrection was: "Rejoice ye!" All

our Saints are radiant and full of joy. At the present day we meet in our monasteries devotees and ascetics who are filled with spiritual joy; who are forbearing to everybody and are kind to everybody. In the long experience of the Orthodox Church many wondrous gifts and treasures have been revealed, and given to those who labour for humility and love. A believing Orthodox receives from the living stream of Christianity everything necessary for salvation. First of all he receives the gift of prayer, a fervent, joyful and insistent prayer in the fulness of his heart at once humble and bold.

The action of Divine Grace in prayer is especially venerated by the Orthodox Church. The devout soul of the Russian people finds its expressions of Christian truth in beautiful and moving forms.

Once, a peasant woman was carrying a little baby in her arms when it smiled at her for the first time in its life. I saw her crossing herself devoutly. "Why do you do that?" I asked. She said, "Every time the Lord sees a sinner praying to Him with all his heart, He feels the same gladness as a mother does, when she sees the first smile on her baby's face!" His answer was to me a wonderful expression of that profound, subtle and truly religious thought, which embodies the very essence of Christianity, the whole conception of our Lord as our Father, His joy in man, just as a father rejoices in his child. This is our fundamental conception of God and Christ.

The highest attainment of prayer in Orthodox faith leads to the final aim of Christian life—Communion with God.

We glorify our Lord, who has granted to us to be the children of the true and holy Orthodox Church, which has maintained all the Apostolic traditions; not only the traditions of dogma and practical rules of life, but also an invisible, but omnipotent, gift of Divine Grace and consecration, which is everlasting and which guides to life eternal.

Let us harness ourselves for spiritual conquest! Let us cleanse our strivings, concentrate our thoughts and direct them to our Father in Heaven! Let us follow the Apostolic advice: "Continue in prayer and be watchful in thanksgiving; and whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by Him." (Col. IV: 2; III: 17.)

A call to God in prayer, an insistent striving directed to Him become by themselves a true prayer by the Grace of our Lord, and faith leads to fulfilment of prayer.

The promise of our Lord still holds good "And all things, whatsoever ye shall ask in prayer believing, *ye shall receive*." (Mat. XXI. 22.) And also: "Ask, and ye shall receive, that your joy may be full." (John XVI. 23; 27.)

A. AND E.C.A. NOTES.

The 64th Anniversary of the Association was celebrated on Wednesday, October 10th. In the morning many members and friends of the A. and E.C.A., both Anglican and Orthodox, gathered at the Greek Cathedral for the Divine Liturgy. The Metropolitan of Thyatira officiated with the Great Archimandrite, Fr. Behr, Fr. Moschovakis and the Revd. A. Papaconstantinou. It goes without saying that the service was most beautifully sung and exhibited once more the exceeding dignity and reverence of Orthodox worship. The Bishop of Gibraltar was present in cope and mitre with the Archdeacon of Malta as his chaplain, and some nine or ten other Anglican priests attended in quire habit. About thirty people sat down to the luncheon afterwards when the Bishop of Gibraltar presided, and gave the toast "The Representatives of the Orthodox Church." The Great Archimandrite, at the request of the Exarch, and Fr. Behr responded. The health of the Association was proposed by the Archdeacon of Malta, and responded to by our Orthodox Vice-President, Dr. Gennadius. In the name of the Association, the Revd. H. J. Fynes-Clinton expressed our warm thanks to the Clergy and Churchwardens of St. Sophia's and all who had taken part in the Liturgy that morning.

Later in the afternoon tea was provided at Sion College before the Annual General Meeting for the transaction of business. A Public Meeting followed at 5.30 with the Bishop of Woolwich in the chair. The Bishop of Gibraltar, who had given up almost the whole day to the Anniversary, received a great welcome when he rose to speak. He said he thought that when people considered the points which divided the Church, they were inclined to confine their attention to the intellectual point of view only. Without in the least desiring to ignore the importance of doctrinal differences, there was, he pleaded, another line of approach. That was, the approach through worship, and it seemed as though, in regard to the Orthodox Church, the Church of England was finding it. If they could get together for worship as many of them had done that morning, it would make all the difference to the intellectual settlement of whatever problems they had to solve. The value of the Liturgies from this point of view was by no means adequately appreciated. It should be remembered that the language of the ancient Liturgies came down from a time when controversy about Eucharistic worship had not yet arisen. The Bishop concluded with words emphasizing the need of more widespread knowledge of the Orthodox Church among Anglicans in general, and appealed to his hearers to draw others into the Association.

The Revd. K. D. Mackenzie then read a paper which "should voice afresh some of the sentiments with which we of the Anglican Communion regard the holy Orthodox Churches of the East, our veneration, emulation, longing." Mr. Mackenzie's admirable paper will appear in full in the next issue of *The Christian East*.

The following resolution was moved from the chair:—

"The A. and E.C.A. in approaching Archbishop Randall Davidson on the eve of his retirement from the See of Canterbury and the Primacy of All England, desires to express its sense of the great loss which the sacred cause of the Unity of Christendom sustains by the withdrawal from active guidance of a Prelate, who, by his sympathy with the Oriental Churches, by the fraternal relations he has established with their hierarchies, and by his untiring efforts on their behalf in all their difficulties and troubles, has made the See of Canterbury known and honoured throughout the Eastern World."

In supporting this resolution, the Metropolitan Germanos referred to the sympathetic interest with which the Orthodox Church regarded two outstanding events in the life of the Church of England since the last A. and E.C.A. Anniversary, *i.e.*, the revision of the Prayer Book, and the announcement of the retirement of the Archbishop of Canterbury. Prof. Arseniev also spoke in support; and the resolution was put to the meeting and carried unanimously.

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During August the Secretary preached a number of sermons at various places in the Isle of Wight. One of these occasions was the afternoon service in the Church in Carisbrooke Castle, the residence of H.R.H. Princess Beatrice, who takes a keen interest in Russia and the Russian Church. Fr. Behr also came and with the Secretary spoke at a Garden Meeting at Niton Rectory. Although we had a few members there, the Island was more or less new ground for the Association and it is hoped that some useful work was done.

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The energetic members of the Association at Sevenoaks, arranged another Garden Meeting a while ago. Beside the general purpose which belongs to all our meetings, this had the special object of helping some of the Russian *émigré* children in Paris. Mr. G. F. Feild and the Secretary were the speakers, and the latter having just returned from a visit to Paris was able to describe what he had seen of the work among these children. A little while later the local Committee at Sevenoaks sent him a cheque for £20, which has gone to help forward the good work of *keeping Russian children Russian and Orthodox*.

The following Bishops have become Honorary Vice-Presidents of the Association :—The Bishops of Newcastle, Derby, Southwell, Kimberley, Zanzibar and Sherborne.

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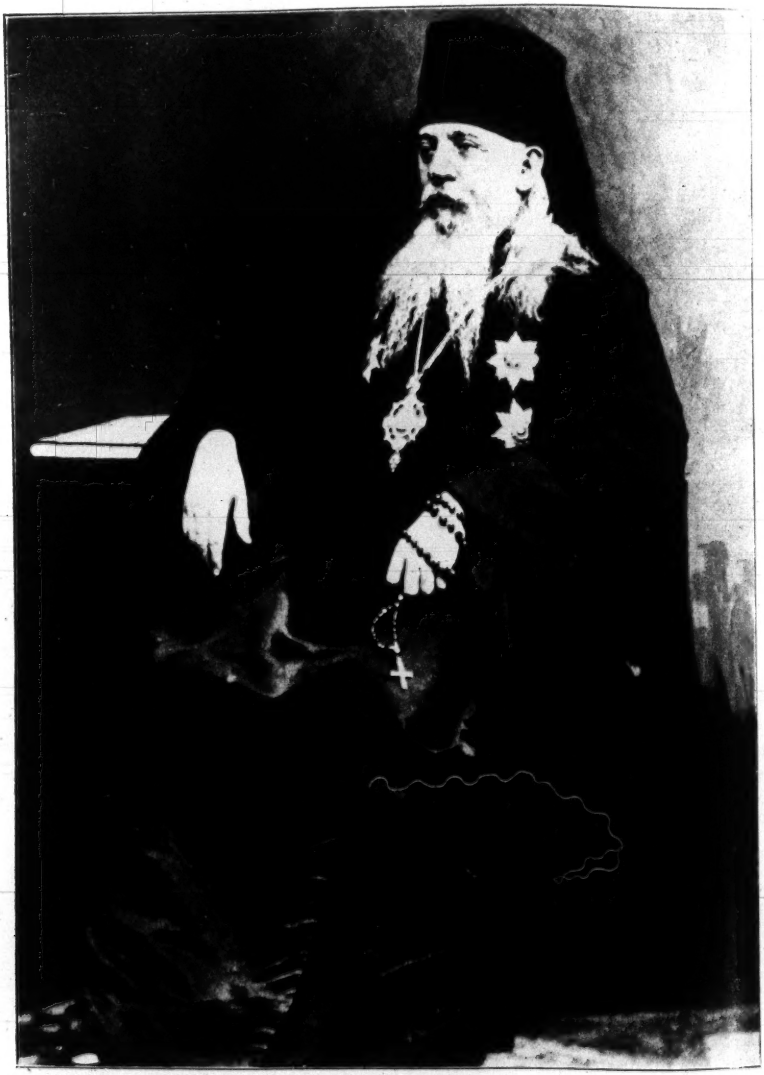
The Byron Society is issuing a Byron Kalendar for the year 1929. It will be edited by the Revd. D. R. Fotheringham (Philhellenic Legion 1897), secretary of the Society, with specially selected illustrations and with quotations from the Poet's works for each month of the year. The Kalendar will be prepared with a special view to being suitable for presentation to friends and acquaintances as a Christmas or New Year gift either in England or in Greece. The principal dates in the Greek Kalendar have been supplied by the Great Archimandrite of St. Sophia's, Bayswater. This Byron Kalendar is primarily intended as a mark of Anglo-Hellenic friendship, but any profits from the sale of it will be devoted to the relief of sufferers from the earthquake at Corinth.



(By courtesy of *The Times*.)

THE LATE METROPOLITAN AGATHANGEL OF YAROSLAV AND ROSTOV.